

A
REVELATION
OF
THE TIME, AND FALL
OF THE ENGLISH
HIERARCHY
OF
Prelates.

With the Number of the yeares of the Christian
an CHURCHES Pilgrimage, under the Antichristian-
Government; Revealed to end, *Anno Dom. 1650:*
in Parallell with the drying up of the Euphraticall
FORDAN.

Wherein is shewed, how all that, which is thereby Typi-
fied concerning *England*; hath been fulfilled, and is still in
fulfilling.

By *J. De la March*; one of the Assembly of
Divines at *Westminster*.

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The meaning of the Title Page.

a. *Dan shall be a Serpent by the way, an Adder in the path, that bite the horse heels; so that his rider fall backward. I have waited for thy Salvation O Lord, Gen. 49. 17, 18.* which prophecy hath two the first is a threatening of the misery whereinto the Church of God was to fall. The other taines a promise of deliverance out of the same. The misery threatened, fell out not only in the of *Sampson*, *Judg. 13. 1.* but especially in that of *Ieroboam* the sonne of *Nebat*, When he did set up two golden calves, the one in Bethel neer the lower end of Iordan, not far from Gilgal where laid Iordan was dried up. the other in this Dan at the head of the said Iordan, whereby the Tribe became also a main head of Idolatry in Israel, as it is noted, *Amos 8. 4.* by which, as *Serpent by the way*, both he, and ten of the Tribes of Israel together with him were miserably Oced, and the heels of *his horse* whereupon he did sit, being thereby bitten as with an *Adder*, path, it came to passe that both the rider with his people, did not onely revolt from the house of *David*, but did also fall backward from the Lord their God, *2 King. 17. 7. 21.* Wherefore *they did reject them*, and did afflict them sorely, delivering them into the hands of *their* *spoilers*, until he had them, and removed them all out of his sight, as an unclean people, and polluted by the said Idolatry *Ieroboam*, whose mothers name was *Zarub* (signifying no lesse then full of leprosie) wherewith infected, he also infected the said Tribes, making them to *fight against God*. The Citie wher he was, was called *Zereda* signifying perplexitie, the which he brought upon that people, by means of the said great and continued Apostacie, wherefore they were also carried away into civitie by *Shalmaneser*, *2 King. 17. 5.* &c. from which they are not yet returned to this day. I which things the said *Ieroboam*, with this Apostaticall Church, hath been a true type, ring- and first head, of the great Apostacie, of that great Antichrist mentioned, * *2 The. 2. 3.* who also been the cause, by the like means, of the great tribulation and sore affliction mentioned, *2. 24. 21.* and *Revel. 7. 14.*

The second part of the foresaid prophēcie contained in the 18. *vers.* concerns the deliverance of that perplexitie or tribulation, promised to both these Churches; which is to be accomplished by Christ, *Rom. 11. 15. 16. 21. 22. 25. 26.* &c. whose Salvation both of them have now waited for very long, and whose types herein have been both *Iosua* in the drying up of this Iordan, *Iosb. 3. 7. 14. 16.* also *Sampson*, when he did *avenge himself of the Lords of the Philistines, of Dagon their God and house, for his two eyes*, *Judg. 16. 21. 24. &c.* (Parallel to *Revel. 11. 7. 8. 10. 11. 13.* and *18. 7. 8.*) of which it was said, that he should *begin the deliverance of Israel*, *Judg. 13. 5.* The said promise was therefore renewed by Christ, in the institution of the Lords Supper, after which, *they Sung*, *Psalm 114. 26. 30.* the *Psalm*, vid. among other the 114. in the 3. *vers.* both the red Sea, and the Iordan remembered to that very end: both of them therefore true types of this Euphrates, at the banks where of Israel hath waited long with their harps, for the coming down of the Angel not onely to *dry this water* (as *Ioh. 5. 4.*) by that *earth-quake* mentioned, *Revel. 11. 13.* but also to *dry it up altogether* as it is said, *Revel. 16. 12.*

b. This Serpent stands very fitly between these two heads or springs of this Nationall Michy, with his head and taile towards the first of them: not onely to shew unto us, that the Serpent (who first beguiled Eve, *2 Cor. 11. 3.* and who therefore is *curst* and *great winding* (as a river, upon his Gen. 3. 14.)) * is the first author of the Hierarchie: but also to shew him by whom the chiefs thereof have been likewise seduced, and among them, especially the first and last of them, the who laid the foundation thereof in blood, I mean *Austin* that cruel and maledictive Monk (sinned in the Preface of the Parallel of the Liturgie, with the Masse book) and the other (I mean the last of that brood, the late cruel persecutor of the Saints and Servants of God) who hath ended the same.

c. In this place met together 24 Kings, to fight against Israel, *Iosb. 11. 5.* answering to *Revel. 14. 16.* and to have the Vice-Roys been gathered, first in that Armageddon of the more Northern Citie in the Bourg of the Eden of the Lord, as now they are in the no lesse Armageddon of the more Southern, the heavenly Assembly of the Parliament, and to the same end: but see the issue, *Revel. 10. 8. 10. &c.* and *11. 1. 6.* &c. and believe.

d. Christ with his Disciples being upon this Sea in a small ship, *there arose a great tempest*, *Matthew 8. 24.* The more Southern Sea especially, hath been very troublesome for a great while to Christ and his true Disciples, but is now awaked, *Revel. 16. 12.* and *18. 21.* and is come in the fourth watch of the night unto his Disciples, walking on this Sea, as *Matth. 14. 25.* &c. and *Rev. 10. 2. 5. &c.* And as at the word of Christ Peter who had toiled all night, and had taken nothing, did let down again his net, and included a great multitude of fishes, &c. *Luk. 5. 5. 6. &c.* So *Revel. 10. 8. -- 11. and 11. 19. and 15. 8.* compare with *vers. 5.*

e. Where the Iordan was deeper and broader, yea when it did overflow all his banks, then was it dried up, *Iosb. 3. 15. 16.* *Revel. 18. 7. 8.*

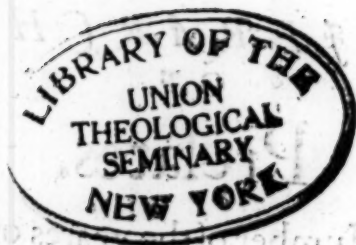
f. This Lake is a right type, first of that lake of fire and burning with brimstone, whereinto the Dragon, the beast and the false prophet must be cast, *Rev. 19. 20. & 20. 10.* secondly of the torment it self, thereby to be endured, *Rev. 14. 10* and last of all, of the sentence of excommunication, (called by Christ Gehenna, *Matt. 5. 22.* And termed by the Apostle To be delivered unto Satan, *1 Tim. 1. 20.* for the destruction of the flesh, *1 Cor. 5. 5.*) the which in the name and with the power of our Lord Iesus Christ, must be denounced against the said false prophet. Amen.

* So the woman did sit upon a scarlet coloured beast, *Rev. 17. 3.* called before, *vers. 1.* water, expounded after *vers. 19.* and *18.*
* *Revel. 3. 15. 16. 17. & 13. 14. 15 & 17. 3.*

* And thus did the serpent cast out of his mouth the like kind of water as a flood after the woman, *Revel. 12. 15.* These Kings were 31. in all, *Iosb. 12. 24.*

REVELATION

THE TIME AND FALL

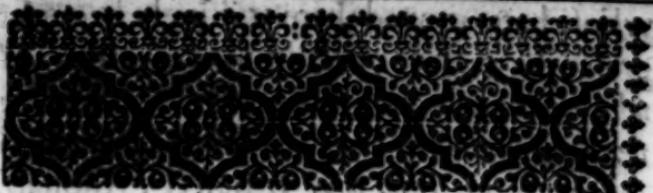


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With the Number of the Church
in Christ's Kingdom
Government; No. 10
in Part II of the Book of the
Church
Wherein is the word, how all the
red concerning England, and
the Kingdom

By J. De Witt, one of the
Divines at Westminster

Printed by T. B. for the Proprietor, 1647



TO THE
HONORABLE
THE
KNIGHTS, CITIZENS,
AND BVRGESSES, OF THE
COMMONS HOVSE OF
PARLIAMENT.

Most Noble, and Right
worthie Senate ; *Moses*
telleth us , that when God
bad commanded him to make
the Tabernacle and all the in-
struments thereof ; accor-
ding to the patterne which he had shewed
him in the Mount, *he bad him withall, to speake*
unto the children of Israel, to bring for the buil-
ding thereof, gold, silver, brasse, silke, purple,
scarlet, fine linnen, goates haire, rammes
skinner, &c. Of all which things, every one
A 3 whose

The Epistle Dedicatorie.

whose harts moved them willingly, brought presently a free offering to the Lord: *All which materialls were delivered by Moles, to the workemen called by God, and by him appointed to doe the worke. Who were Betſalcel, Aholiab, and all other wiſe-hearted men, in whom God had put wiſedome, to make all that hee had commanded him. This Tabernacle, and like wiſe the Temple by Salomon were but types of the new Ieruſalem, which commeth downe out of Heaven from God. About the building whereof, you, Worthies of the Lord, beeing now employed, by the like calling and appointment, And having to the very ſame end, printed of late and publiſhed, an order for all peoples, nations, and tongues living under the Dominions of our Sovereigne; by which you gave them to underſtand, that you earneſtly deſired, and expected that all ingenious perſons in every Countrey of the Kingdome ſhould be very active to improve the preſent opportunitie, by giving a true information of the ſtate and conditi- on of all the Pariſhes in their ſeverall Counties, concerning preaching Miniſters, &c. In obedience to which I made all ſpee- de poſſible to bring a ſmall free-will offering, which as I ſuppoſe may ſomewhat conduce and ſerve for the furtherance*

The Epistle Dedicatorie.

rance and effecting of the said building. It is a parcell of Gold, which though it be but in ore, yet is already judged, by the touch of it, to the true stone of triall, the Scripture; to be purer then that anciently so much renowned, of Ophir; or that overmuch now prized, of that new discovered world. It was found of late, digging (under hard Taske-masters and detainers of hire) with a company of hard labouring yoke-fellowes: who for the space of these five and twenty yeares past, have night and day digged, at that goldenpit of the Revelation of Saint Iohn, to discover the most rich and glorious mysteries hidden therein. A veine whereof, having but lately opened, it gave presently great hope and assurance of most rich treasures, lying yet further and deeper, which may now with some more labour be attained unto, (if the worke be continued, and necessarie tooles, with convenient furniture be supplied and furnished for the same) for the furthering of the said spirituall building, the perfect model whereof is therein most excellently set out and described. I thought therefore that I was in most humble dutie bound, this day being a day of good tidings, to hold no longer my peace in concealing of the same, but that I was to acquaint first of all your honours, as being they to whom it concernes now most, in presenting here-
with

The Epistle Dedicatorie.

with a prooffe therof: the which though it be wrapped up in a very course, yea borrowed cloath, yet contemne it not therefore, no more then Christ did the two mites of the poore widow, it proceeding also from a sincere heart. Your acceptance therof will sett many more at work about the same pit, which will furnish worke enough for all and the best, with a bundance of most rich spirituall treasure, necessarie for the perfecting of the foresaid building. It will very much encourage my forementioned worriers to follow hard the said worke, when they shall see me returning to them furnished with an authentick approbation and authorising of their said labour in the said worke of the Lord, being with all furnished, by your most equitable justice, and Parliamentarie authority with a lawfull power and necessarie implements to work with them in my former station in the said taske, without any more feare or danger of interruption by any Sanballats or Tobiabs. The which favour of yours shall oblige for ever

Your Honours and Worships
most humble daily Orator

J. D. L. M.



TO
THE FAITHFULL
WITNESSE OF CHRIST

M^r. Henry Burton.

Worthy Sir,

THE first draught of this Treatise, was conveyed unto you (attired in a borrowed garment) presently after, the matter therein contained had been preached in our Monethly Propositions, and publick meetings duly observed amongst us, according to the order prescribed in our Discipline, not unknowne unto you. The reason was because of the great interest you had therein; not onely in regard of the spirituall brother-hood, and former acquaintance; but especially in respect of the subject thereof. You being one of the eminent witnesses of Christ, that had suffered for the testimonie of his truth, according to the Prophecie mentioned, *Revel. 11. 7. &c.* yet then lying unburied, in one of the publike places of the great Citie; *Castle Cornet in Garnekey,* (where some few yeares before two other Brethren (and the Authour also, for a whole weeke of moneths)

moneths had beene unjustly imprisoned, and unlawfully detained, for the same testimonie. (And though you were then *overcome by the beast of the bottomlesse pit, who had made warre against you, and by her killed with that most uncivill and unnaturall death, I mean that close-confined Prison: yet that faithfull and true witnesse, the beginning of the creatures of God, had bounded and determined it, having faithfully promised by the said Prophet in the same chapter to raise you againe, at the ending of the limited time of three dayes and a halfe: whereof you were then, by the meanes of this Treatise informed and assured, some five or fixe Moneths before it came to passe. The application thereof unto you, being made as plaine, (as if it had beene already effected,) by that perspective, the Table of the Parallel of the 42. journeys and moneths (of both the Jewish and Christian Churches) of their wildernesses; set in view in the beginning of this book: And for the use of all such as are desirous to follow the footsteps, and understand with the booke of the Revelation, likewise the true period of time in which the notable Accidents of the Christian Church travelling through her said wilderness, came to passe. And thus to observe her progresse all along the same. That is first her entrie therein, or the meanes and degrees by which shee came at length to fall into that vast and drie wilderness of Idolatrie, a right shadow of Death; and so grosse, that all the former Pagans, could not parallel it. Then secondly how long shee hath continued under that blacknesse of darkenesse and ignorance, thicker and obscurer then that of Egypt. And lastly the very time*

time when God in his mercy began to bring, and
leade her out of the same, taking vengeance by de-
grees, of all her persecutors. The said Treatise in-
deede at its first flight did but intend your particu-
lar comfort, and encouragement in your most un-
danted faith, *Ionas*-like during your said death.
Whereof when you were risen, and ascended up
in a cloud, to the heavenly Armagedon or Parlia-
ment calling you; it would needes take it selfe to
its wings, being somewhat better feathered then at
first, and follow you over-sea, there to observe more
of its contents. Trusting by the former true events,
to see a further accomplishment of many more,
wherein it hath in nothing hitherto been deceived,
having observed among many other wonderfull
mercies of God, first the second tribe of the Chri-
stian Israel, passing over, & treading under foot that
proudly overflowed Euphraticall *Jordan*. Second-
ly the Covenant of Circumcisi renewed in *Gilgal*,
(where I am sure that the twelve stones are set up
for a monument to posterity of the drying up of the
said *Jordan*) about the revolution of the 1641 yeare
(being the first of the last tenth, of the last Moneth
of the long tribulation, and the first also of the rais-
ing of the Church, (agreeing with the particular
time of your forementioned raising, which was as
is noted in the treatise, the first day of the last
moneth of your death;) And the beginning of the
conquest of the premices of the ten Kingdomes of
the great Citie) or tenth part of them, which was to
be the first consecrated to God, & to be brought un-
der the yoke of the Lamb Iesus Christ. It observed
immediatly after this the celebrating of the Chri-

Asian Pasſeover, the next Sabbath day following.
Thirdly, the compaſſing about of the Citie *Iericho*
by the three ſeverall ſhouting Companies (having
with them the *Arke of the Lord*) with the downefall
of her walls and the ſacking therof. It admired eſpe-
cially obſerving, that by the command of *Ioſhua*,
Rahab the Harlot was to be put out of the campe, there
to be (by the ſpeciall charge thereof committed to
you) prepared, according to the law, and thereby
fitted, for to be ſhortly married to the Lambe, her
promiſed husband: as ſoone as ſhee ſhould be ſtript
of her whoriſh Babyloniſh garment, as ſoone as the
nailes of the Courts of her ſcratching perſecution
ſhould be cut off; and finally as ſoone as all the Ce-
remõies borrowed haire of her alluring and enti-
cing whoredomes ſhould bee ſhaved off. The moſt
part of which perceiving to be now effected, it could
be contained no longer, but would needes ſcape out
of my hands to fly abroad. God grant it a favourable
entertainment, that it may returne againe with a
ſafe conduct to its owner, to carry the good tidings
of Reformation, moſt neceſſarie and wanting in
the ſtate both Civill and Eccleſiaſticall of the
Countrie of his abode. The proſecuting and ob-
taining whereof I deſire, that it may be by you, to
your powered, further, whereby you ſhall oblige
mee to continue for ever

Yours in the Lord

I.D.L.M.



TO THE READER.

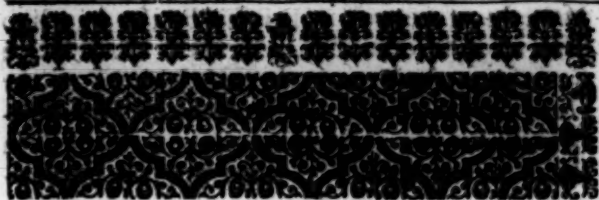
Christian Reader, little did I dreame, that these private meditations, intended onely for a particular Congregation, should bee made thus publike to the view of the world: Sed homo proponit Deus disponit, man purposeth, but God disposeth. Importunity wrung them from me, and presents opportunity, caused mee to yeeld thereunto. And the rather, because I saw now in good part effected, and very much advanced, by the wonderfull mercy of Almighty God, that (concerning the fall of the English Euphraticall Iordan or Nationall Hierarchy, of Prelates) which I did conceive then to be very neare approaching: Being induced thereunto, by the observation of the time appointed, and by God limited, for the Christian Churches pilgrimage, through her most vast wildernesse; following her all along it, as it were step by step, from one moneth to another, with the helpe and light of that true Type and right guide the old Church of Israel, having the Lord going before them by day in the pillar of a cloud to leade them the way, and by night in the pillar of fire to give them light, that they might goe both by day and by night, under the conduct of Moses and Aaron. The want of which Typicall guide, hath beene the cause, in my opinion, that many (though very worthy men, and

To the Reader.

well deserving of the Church of God, for their excellent labours in the exposition of the booke of the Revelation) have many times wandered along the said Desert, in seeking the footstepe of the said Christian Church which they have often missed in being indeede as difficult to be found without the helpe of the foresaid Typicall guide, as I suppose, as any of those waies mentioned by Solomon, Prov. 30. 18. 19. but very easie having the said light going before. Therefore have I already laboured for a good while, and doe purpose to continue still (if I bee not prevented by God, or by the labour of some other in that kinde) to parallel the travell of both the foresaid Churches, & their most notable accidents, & to send it abroad. A tast whereof I profer unto thee in the meane while, the which, if being relished by thee, it findes any good entertainment at thy hands, though it be presented unto thee, in a very ill polished, because borrowed, language, it will the more encourage me, to goe on with cheerefulnesse and alacritie, in my intended purpose, by the assistance of the All-sufficient God and thy Christian prayers in my behalfe, to him, who is no respecter of persons, and who doth reveale his secrets, to all them that feare him, Amen.

Thine in the Lord Iesus

J. D. L. M.



A
COMPLAINT
OF THE FALSE PRO-
PHETS MARINERS,
upon the drying up of their
Hierarchicall Emphrates.

As it was Preached in publik in the Moneth
of February 1639. upon these words
of the Revelat. 18. 17.

And every Shipmaster, and all the Company
in Shippes, and Saylers, and as many as trade by
Sea, stood a farre off.



THE rod of wickednesse shall not rest
upon the lot of the righteous; least
the righteous put forth their hands
unto iniquitie (saith the Lord)
Psalme 125. 3. That of the Ro-
man beast hath for a very long
while, afflicted the Christian Church; yet her
lasting hath beene restrained, to two and forty
Moneths

* Psal. 125. 3.

Revel. 11. 2.

Idem. 1. 3. 5.

Numb. 33. 1.
3, &c.

^a That is
years, a day
for a year, ac-
cording to that
threatning
mentioned,
Numb. 14. 34.
alluding to the
type thereof,
mentioned
Exod. 19. 4.
Deut. 32. 10.
11.

^b i. e. One
year, two
years and
halfe an year
of dayes, a-
mounting to
the forementi-
oned time of
1260 dayes of
years.

^c Cent. Magd.
Cent. 4. p. 861.
l. 44. Helvicus
Cronnologic.
Alfred. Chron.
p. 76.

^{*} Revel. 12. 15.

Moneths of yeares: as it is said by the Angell to *John*, when he forbad him to mete the Court which was without the Temple, because saith he, *It was given unto the Gentiles, who should treade the holy Citie under foot, two and forty moneths.* So likewise in the 13. of the *Revel. v. 5.* where it is said, *that power was given unto the beast, to doe two and forty moneths:* answering to the two and forty journeyes of the ancient *Israelites*, travelling to their so long before promised land of *Canaan*, recited by *Moses*, *Numb. 33. 1. 2, &c.* and amounting to the one thousand two hundred and threescore ^a Prophetical daies, of the wandering of the said Christian Church in the wilderness of its Popish Ceremonies, Superstitions, and Idolatries, where she had a place prepared of God, ^{*} *Revel. 12. 6.* and where shee was to be nourished ^b *for a time and times, and halfe a time, v. 14.* tending to the *Canaan* of her true reformation; during all that space of time.

Into the which wilderness the said woman was constrained to flee to avoid the Dragon, being carried thither upon the two wings of the Spread Eagle of the Roman Empire, in that time it was divided by the Emperour *Theodosius* the great, betweene his two sonnes *Arcadius* and *Honorius*, viz. ^c about the year of our Lord three hundred and ninety: In the which wilderness she advanced, (passing along, and through that Sea of blood, ^{*} *cast out of the mouth of the Serpent like a flood after the said woman.* I meane the *Arian Gothes* and *Vandalls*) untill she came to the very bottom as it were of the wilderness of Idolatry, set up at the first, and established, as another golden calfe, to bee worshipped

THE KEY OF THE

A Table of
the Paral-
lel of the

42

*Journies of the Ancient people of Israel, travell-
ing in Canaan.*

*Moneths of the Christian Israelites wandering al-
ways out of Euphrates to the drying of it.*

From <i>Rameses</i> to The 1 {Journey} Station beginning the year of Christ } and of the Desert 390. }	From <i>Succoth</i> ; from it to The 2 {Journey} Station year of Christ } Desert 420. }	From <i>Etham</i> ; from it to The 3 {Journey} Station year of Christ } Desert 450. }	From <i>Migdal</i> ; from it to The 4 {Journey} Station year of Christ } Desert 480. }
From <i>Suph</i> ; from it to The 7 {Journey} Station year of Christ } Desert 570. }	From <i>Sin</i> ; from it to The 8 {Journey} Station year of Christ } Desert 600. }	From <i>Dobha</i> ; from it to The 9 {Journey} Station year of Christ } Desert 630. }	From <i>Alus</i> ; from it to The 10 {Journey} Station year of Christ } Desert 660. }
From <i>Sinai</i> ; from thence to The 12 {Journey} Station year of Christ } Desert 720. }	From <i>Tabera</i> ; from it to The 13 {Journey} Station year of Christ } Desert 750. }	From <i>Harjerob</i> ; from it to The 14 {Journey} Station year of Christ } Desert 780. }	From <i>Rithma</i> ; from it to The 15 {Journey} Station year of Christ } Desert 810. }
From <i>Kisra</i> ; from it to The 18 {Journey} Station year of Christ } Desert 900. }	From <i>Kebeleb</i> ; from it to The 19 {Journey} Station year of Christ } Desert 930. }	From <i>Scepher</i> ; from it to The 20 {Journey} Station year of Christ } Desert 960. }	From <i>Harada</i> ; from it to The 21 {Journey} Station year of Christ } Desert 990. }
From <i>Terab</i> ; from it to The 24 {Journey} Station year of Christ } Desert 1080. }	From <i>Mitha</i> ; from it to The 25 {Journey} Station year of Christ } Desert 1110. }	From <i>Hashmonab</i> ; from it to The 26 {Journey} Station year of Christ } Desert 1140. }	From <i>Moferob</i> ; from it to The 27 {Journey} Station year of Christ } Desert 1170. }
From <i>Iorbarbab</i> ; from it to The 30 {Journey} Station year of Christ } Desert 1260. }	From <i>Habrana</i> ; from it to The 31 {Journey} Station year of Christ } Desert 1290. }	From <i>Ezjon-gaber</i> ; from it to The 32 {Journey} Station year of Christ } Desert 1320. }	From <i>Kadesb or Zin</i> ; from it to The 33 {Journey} Station year of Christ } Desert 1350. }
From <i>Hor</i> ; from it to The 34 {Journey} Station year of Christ } Desert 1380. }	From <i>Tsalmonab</i> ; from it to The 35 {Journey} Station year of Christ } Desert 1410. }	From <i>Punon</i> ; from it to The 36 {Journey} Station year of Christ } Desert 1440. }	From <i>Oboth</i> ; from it to The 37 {Journey} Station year of Christ } Desert 1470. }
From <i>Halaby</i> ; from it to The 40 {Journey} Station year of Christ } Desert 1560. }	From <i>Mount-Abarim</i> ; from it to The 41 {Journey} Station year of Christ } Desert 1590. }	From the plaine of <i>Moab</i> and from thence to The 42 {Journey} Station year of Christ } Desert 1620. }	From <i>Shittim</i> , and from thence to The 43 {Journey} Station year of Christ } Desert 1650. }

Place this Table, betweene the second and the third folio.

THE REVELATION.

travelling from Egypt, through the Desert to the land of
along the Roman wildernesse, from the rising of the Beast

<p>del; from it to Journey } Moneth } Station year of Christ } Desert 120</p>	<p>Marab; from it to The 5 Journey } Moneth } Station year of Christ } Desert 130</p>	<p>Elim; from it to The 6 Journey } Moneth } Station year of Christ } Desert 140</p>	<p>R. Menachem on Exo. 25. 31. noteth thus from ancient Rabbi- ns, 42 particulars in the Candlestick, viz. 11. knops. 22. bowles, and 9 flowers; which number bee would have observed as mysticall, saith Ainsworth on the said place. For ths one in Exodus, we have seven in the Revel. 1. 12. in the midst of which Christ walketh, chap. 2. 1.</p>
<p>us 3 from it to Journey } Moneth } Station year of Christ } Desert 160</p>	<p>Rephidim; from it to The 11 Journey } Moneth } Station year of Christ } Desert 190</p>	<p>Libna; from it to The 17 Journey } Moneth } Station year of Christ } Desert 270</p>	<p>The end of the first great Period or Di- vision of the Journey.</p>
<p>ada; from it to Journey } Moneth } Station year of Christ } Desert 280</p>	<p>Rimmon-perets; from it to The 16 Journey } Moneth } Station year of Christ } Desert 340</p>	<p>Tabarh; from it to The 23 Journey } Moneth } Station year of Christ } Desert 390</p>	
<p>erorb; from it to Journey } Moneth } Station year of Christ } Desert 470</p>	<p>Bene-Jaakan; from it to The 28 Journey } Moneth } Station year of Christ } Desert 500</p>	<p>Herguidgad; from it to The 29 Journey } Moneth } Station year of Christ } Desert 530</p>	
<p>or Zin; from it to Journey } Moneth } Station year of Christ } Desert 590</p>	<p>Ise-Abarim; from it to The 38 Journey } Moneth } Station year of Christ } Desert 630</p>	<p>Dibon-gad; from it to The 39 Journey } Moneth } Station year of Christ } Desert 670</p>	<p>The end of the 2. great Period or divi- sion of the said Jour- ney.</p>
<p>n, and so over Tor- dan the 10 day of the first Moneth. Iosb. 4. 19.</p>			<p>The third or last great period of the said Journey, and the end of it.</p>

ped and adored in the Church, by the Roman High Priests or Popes, namely *Constantine* the first, and his Successor *Gregory* the second in the eleventh moneth of the said Christian Churches pilgrimage, hapning about the year of our Lord seven hundred and twenty: in the which shee continued, untill God did begin to take vengeance of the great whore *Iezabel*, casting her into a bed, *Revel. 2. 22.* and powring upon her the seven last plagues mentioned * *Revel. 16. for the fulfilling of his wrath* upon her, and for the deliverance of his said Church; the which began the three and thirtieth moneth of the said pilgrimage, about the year one thousand three hundred and eighty of the Lord. About which time and a little before, God did raise in *England* * *John Wickliff*, by whose heavenly doctrine, hee began to leade the Church out of that wildeinesse of Idolatry. And though the plagues powred upon the said Beast, and her followers, by the Angels appointed to each Viall, were most grievous, yet neverthelesse, because shee made no more account of the three first, powred, the one upon her earth, the other upon her Sea, and the third upon her Rivers; then *Pharaoh* and his people had done in former times, when God did smite them at the first, by the meanes of the two or three first plagues: therefore as hee was then constrained, to smite him againe and againe, so was he forced, by the impenitencie of that wicked *Iezabel* to powre out the fourth Viall upon her Sunne, and after it the fift

d The 43. months did beginne in the year of our Lord 390. every moneth containyng 30 yeares counting one year for a day, according to the rule of God himselfe, *Numb. 14. 34.* therefore this 12 moneth falleth in the year 720. about which time the Idols were set up & worshipped in the Churches, as was the golden calfe in *Sinai*, where the 11. mansi- on of the *Isra- elites* abode in the wilderness, and the first part of it did end. *Numb. 33. 19.*

* *Revel. 16.* e *John Wick- leff* began to oppose the pri- and continued

marie of the Pope, and the adoration of Idols, about the year 1367. till his death, which fell out about the year 1384.

* Revel. 16.
10. 11.

* Exod. 12. 12.

* Revel. 16. 12.

Iosh. 5. 14

Ier. 51. 29 30.
compared with
v. 36. of the
said Chapter.

* Revel. 16. 14

upon her throne: by the grievousnesse of which plagues, her men being *Scorched* therewith, and constrained * *to gnaw their tongues for sorrow*, yet for all that they did but blasphemie the name of God for their paines, but without any repentance at all. But even as the said *Pharaoh*, his Princes and his People, bestirred themselves indeed, beeing very much afraid, when they saw that God had smitten in one night * *all the first borne in the land of Egypt, both man and beast, and executed Judgement upon all their Gods*: In like manner were the dragon, the Beast and the false Prophet together with their three frogges, or diabolicall Spirits, issuing out of their uncleane mouthes, much astonished, when they perceived their *Euphrates* to be dried up at the powring out of the sixth Viall, by the sixth Angell. Or as the *Cananites* were, at the drying up of the waters of the river *Jordan* (this *Euphrates* prototype) before the children of *Israel*, as wee see *Iosh. 5. 1*: And likewise the Princes and people of *Babylon*, when God tooke vengeance of her, in drying up *her Sea and her Springs*, the true type of the mysticall *Euphrates*; which had beene till then, in steed of a strong wall and bulwarke, or rather of a broad, and very deepe ditch; for the fencing and maintaining of her Romish Idols and Idolatries, with all her superstitious rites and ceremonies: And thereby withholding also, or stopping the people of God (as we shall see by and by) from going on, to the utter abolishing of them; as that literall was a defence for old *Babylon* against *Cyrus*. Therefore upon the drying up of the said mysticall *Euphrates*, the said Dragon, Beast, and false Prophet, had great

great reason to bestir themselves in good earnest, and with an unanimous consent, ^fto dispatch out of hand, each of them their messengers, or messengers rather, (I meane their mournfull complaints and false accusations) to the Kings of the Earth, and of the world, for aide (as the Kings of Canaan had done in former times, when they saw the Iordan to be dried up before the children of Israel, as we may see, not onely in the fore alledged place of *Ioshua*, but especially in the tenth chap. of the said booke, vers. 3. * where we read that *therefore Adonizedek King of Jerusalem, sent unto Hoham King of Hebron, and unto Piram King of Jarmuth, and unto Iaphja King of Lachish, and unto Debir King of Heglon, saying; come up unto me, and helpe me, &c.* and againe, *Josh. 11. 1.* where it is written that *it came to passe, when Jabin King of Hazor had heard those things, then he sent to Iobab King of Madon, and to all the other Kings of Canaan, who upon that message came out, they and all their hostes with them, much people, even as the sand that is upon the Seashore in multitude, with horses and chariots very many. And all these met together, and pitched together, at the waters of Merom, to fight against Israel. But God delivered them all slaine before Israel. And thus do the foresaid Beast and Prophet, send their said three Spirits of Devils, whose message or complaint is summarily recited, *Revel. 16. 14.* Where it is said, *that they went forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty: but more largely expressed in the first part of this chapter.**

^f This is now effected, both by the Beast & false Prophet and all their Clergie labouring tooch and naile by the meanes of their emissaries the Jesuites, Seminarie Priests and officers to stir up and provoke both the King of Spaine and others to fight against England, &c. labouring now to put all together down the Hierarchie or powerfull dominion of the Prelates.

* *Josh. 10. 3.*

11. 1. &c.

^g Wee must look for a greater combination of the Kings & Princes of Europe, than hath been yet, to oppose the true reformation of Religion, and hinder it, if it were possible, but all will be in vaine, & to

their owne confusion as we may clearly see by this Type.

B 3

Wherein

b This may
be very easily
gathered by
that which is
said, *Revel.*
17, 1. & 21. 9.

i This is the
right practise
of the Hierarchy
of the Hierarchy
both in Pulpits,
printed books, publick
and private
conferences,
and the best
arguments
they can al-
ledge to op-
pose the excel-
lent Church
government
of the reformed
Churches
beyond Seas.

Wherein the Angel that had powred out the
said sixt viall mentioned in the said 16 chapter of
the *Revel.* standing now, as it were upon the said
Euphrates, to observe the behaviour and proceeding
of the said Euphratian men, and filthy froggs; turnes
as it were himselfe towards the people of God,
encamped at the shore of it, and having already en-
formed him in the beginning of this chapter, of the
neare approaching fall of the great Babylon it selfe,
and commanded them therewith, to come out of
her wildernesse, in passing over the said *Euphrates*
(now to that very end dryed up) that they might
the more easily enter into it, to make a full conquest
thereof, *in rewarding her even as shee had rewarded
them.* The said Angell I say doth now further de-
clare unto them, what should also be the substance
of the message of the said Emissaries, and moreover
what should be the issue or effect thereof. Namely,
that they would goe up (like those ancient filthy
froggs of *Egypt* in the time of *Pharaoh*)^a to the said
Kings beyond *Euphrates* yea enter into their houses,
and into their bed-chambers, and ascend as it were
upon their beds, and be present at their tables; to
provoke them by their importunate croakings, fil-
thy lyes, and diabolicall detractions, opening their
foule mouthes against those new come reformers;
to perswade and intice the said Kings to oppose
them, and with the uttermost of their power
to hinder their intended reformation, accusing
them thus, *viz.* that they under pretext of Reli-
gion sought nothing else, but the utter over-
throw of all Kingly power and authority; yea and
of all decent order and policy both in Church and
common-

"common-wealth; to bring therein a great confusion, and disorder in all things, and that their whole aime was nothing else but in lieu of their most stately and glorious Hierarchicall government to establish their consistorian Pope-like tyranny, whereunto they would subject, yea the Kings themselves in dominiering over them, if they should permit them once to get over, or put downe the said Hierarchicall Euphrates: And therefore they would advise the Kings to looke to it betimes, not permitting such new upstart reformers, to trample under their foete, and quite overthrow so ancient and excellent an Hierarchicall power as theirs was, as ancient as the Apostles themselves, being grounded upon the Scriptures, and founded upon the words of our Saviour himselfe, speaking to the first and chiefe of the Apostles S^t. Peter, and saying unto him, *Matth. 16. 18. Tu es Petrus, Thou art Peter, &c.* and besides all this, that it hath beene established in the very time of the Primitive Church, by the lawes of the Emperours from *Constantine* the great and so forwards. Yea that since the reformation of Religion in these latter times, it hath beene also renewed from time to time, and confirmed by Parliamentall lawes, by the Kings themselves, who also thereby become true Monarchs, according to that true saying, *No Bishop; no King.* * There

& Thus doe the proud & wicked men of the world persuade themselves, that it is in their power to hinder the proceedings of Gods judgements, and to stay his hand when he hath begun to execute justice upon them, this was the cause of the builders of *Babel, Gen.*

11. 4. &c. and of *Pharaob, Exod. 9. 1. and 17. 9.* and likewise of these who think that the Kings of the earth shall be able to hinder the drying up of this mysticall Euphrates or to make it run as before, now it is dried up. But all such must know that *there is neither understanding nor counsell to withstand the Lord* as saith *Solomon Prov. 21. 30.*

"fore ought you, would they say againe, in great
 "wisedom to stoppe them in their course, and most
 "unlawfull & rebellious-like proceedings, going a-
 "gainst them with all your puissance, that they may
 "advance no further, but rather constrain them to
 "returne backe againe to their owne desert, from
 "which they come, there to bee for ever confined,
 "that so our glorious *Euphrates* may runne still in
 "keeping its owne course, and exercising its domi-
 "nering power as before, or else you are in danger,
 "(if so be you do permit once that the most cleare &
 "glorious springs therof be dried up & extingui-
 "shed) to have your owne Crownes taken from off
 "your heads, by such new come Paritans.

This is in effect the message of those three *Euphrasian* frogs here recited by the Angell, from the ninth verse of this chapter to the twentieth thereof, thus introducing the Vice-Royes themselves, with the Marchants and Marriners, speaking in such manner to the foresaid Kings of the Earth: concerning which, the said Angell doth now exhort the said passengers, to whom he hath thus spoken, that they should no way feare them, nor all the croakings, and false imputations of such filthy frogges and diabolicall spirites; because thereby they should not bee able to doe them any wrong, or to hinder them any whit from passing over; and therefore that they should goe on with courage and boldnesse through the said *Euphrates*, now to that end dried up before them, by that warre-like leader the heavenly *Joshua*, who being with you, and going before you, will not faile nor forsake you: therefore goe on I say with full assurance of a most glorious and vnheard-

of

of victorie, for though they should by such meanes as it is very certaine they will gaine the said Kings, to combine themselves, and joyne hand in hand against you; yet all their power (would yet say further, the said Angell) shall not prevaile, nor hinder the ¹ Lord from the accomplishment of his faithfull promises, concerning the finall overthrow, & utter ruine of all the enemies of his Church. Let then al those Vice-Roys themselves, the Marchants also how rich soever they bee, and all the seafaring men doe or say what they can or are able to doe, yet all shall bee in vaine, the worke shall neverthelesse be perfected and accomplished; for God, who by his Almighty power, and most wise providence orders all things, hath so disposed of this, that for all their forementioned surmises, most unlawfull practises, and howsoever powerfull oppositions, the foresaid Kings shall but be *gathered together into the place called in the Hebrew tongue Armageddon, that there he may deliver them into your hands, as said once the Lord unto *Ioshua*, as we read, *cap. 10.8.*

But to come to the words of the text it selfe, in the which as you see is set downe, the third and last complaint, or message uttered by the third and last kind of the forementioned frogges, right *Amphibies* indeed or sea-faring men: the Vice-Roys having before done their arrand, and the Merchants likewise theirs, recited in the verses before expounded by the precedent brethren; now according to our order, must I speake of this last, mentioned in this seventeenth verse, and the two following. In which are contained thee chiefe points; the first whereof concernes the messengers themselves: The

/ For with him is wisdom and strength, hee hath counsell and understanding, it is he that breakes downe, and it cannot bee built, that shutteth a man up, and he cannot be loosed, he that sendeth the waters to destroy the earth, and he againe that withholdeth the waters and they dry up, saith *Iob 12.*

13. &c.

* *Revel. 16.*

16.

* *Josh. 10.8.*

second shewes the cause of their complaint or message, and in the third wee have the message it selfe. The first is contained in the 17 verse, and the other two in the two next verses. As for the messengers, of whom I shall onely speake at this present, they are here described, first by their function, in the former part of the verse: secondly, by their action or behaviour in the last words of it; their function is noted unto us, both by the quality thereof, and by the quantity of the persons exercising it. The quality is expressed by divers both titles and orders, whereof some are superiours, others inferiours. The superiours in order are the Ship-masters and their Assessors, the inferiours are the *Mariners* & their assistants. Concerning their quantitie, they be not some few choyse men of each of these ranckes & orders of officers, but all of all sorts, & every one of them; the busi nesse being of such importance, that it concerns them all: all of them also fearing the common danger, that was like to entrap, & overwhelme them all: as it doth also clearely appeare by their action and behaviour, expressed in the last words of this verse, where it is said, that *they stood as farre off*.

But before wee come to speake of these severall officers, we must first of all shew, what is meant by this *Sea* whereon, and by the *Ships* wherein, these messengers did before exercise their offices and trade. As for the *Sea*, we must not imagine it to be the maine *Ocean*, which doth as it were, girt the whole *Earth* by its midle, though thereupon those great *Spanish Gallions*, and other tall Ships of the

Such as were those of the great Armado of Spaine, called Invincible sent in 1588.

to conquer *England* in the time of Queene *Elizabeth*. Or of that other last, which was overthrowne by the *Hollenders* neare *Dover* in 1639.

Christian

Christian Kings and Princes of Europe, doe navigate and commonly trade to the East and West Indies; from whence they fetch those rich commodities, to which the Holy Ghost hath onely made allusion in the former verses of this chapter, *vls. 12.* and *13.* Neither is it the *Mediterranean* sea, though thereon, the Pope of *Rome* doth keepe many good ships and Gallies well furnished with men and munition; for the keeping of the Coasts, and Sea townes of *Saint Peters* patrimonie, as they speake. Nor the *Tyber* neither, watering in its course, this ancient and glorious Citie of *Rome*, nor any other River whatsoever, though they be all of them called, by the title of Seas in the Scripture, how navigable soever it bee. This being no naturall, but a mysticall sea, so called by allusion made to some of those naturall seas. All which are nothing else in Scripture language, but great *Assemblies of waters*; gathered together in one place, and called from the beginning, by God the Creator, by the name of *Seas*. Which *Seas* are different according to the difference of those waters, whereof they are, as it were, compounded or made up: who are therefore either *Celestiall*, or *Terrestriall*: the *Celestiall* being above the firmament, and the *Terrestriall* under it, by the appointment of God as we reade * *Gen. 1. 7.* * *Gen. 1. 7.* Where it is said by *Moses*, that God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. But the *Terrestriall* are those, that are gathered together, under the said firmament, as it is there expressed: which are properly called * *Seas*. Now these natural *Seas*, do likewise differ both in quantity,

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* 1 Cron. 4. 2.

tie, the one being greater then the other, as the Ocean is greater then the Rivers, and the Rivers, are greater the one then the other, yea greater then the Lakes, & Pooles of waters, though they also be called by the title of *Sea* in Scripture phrase, as that great Vessell made by *Salomon*, for the service of the Temple, was likewise called by the same title of **Sea*. They differ also in Quality, some of them being salt, the other brackish, and the other fresh, these last being as it were distilled and purified in their passage through the veines of the earth.

Revel. 17. 15.

Moreover such waters thus gathered together to make up these diverse *Seas*, are very powerfull and unresistable, no earthly power being able to stay either the ebbing or flowing of the Sea, or the most violent course or streame of any of the least Rivers; much lesse to abate their overflowings. Now all these properties and different qualities of these *Naturall Seas*, and waters doe very fitly conduce to the *Mysticall Seas* here intimated, which likewise are nothing else, then great *confluences* or *Assemblies of Mysticall waters*, that is, of peoples, or rather heads of Peoples; and that according to the exposition of the Angell himselfe, *Revel. 17. 15.* who speaking to Saint *John* tells him there, that the waters which he had scene, whereon the Whore did sit, were peoples, and multitudes, and nations, and tongues, which are gathered together into one place, making up one intire body. And thus was it expounded by the Spirit of God in the prophesie of *Isay* Chap. 8. verse. 7. above 700. yeares before Saint *John* did write this *Revelation*, where speaking of the King of *Ashur* and of all his glrioy, he sayes, *behold the Lord bringeth*

bringeth up upon them, that is upon the *Israelites*, the waters of the river, viz. of *Euphrates* mighty and great, even the *King of Assur* with all his glory. Which *Mysticall Seas* being also as the *Naturall*, of great force & puissance, do accordingly in Scripture language note great power and authority, as it is evident *Psal.* 46. 4. where the *Holy Ghost* speaking of the power and great rage, of the *Earthly Kings* and *Kingdomes*, sayes that *Though the waters of the sea, rage & be troubled, yet though he mountaines should bee shaken with the swelling thereof, yet &c.* then expounding the same, verse 6. following, he sayes that *When the nations raged, & the Kingdomes were moved, God thundred, &c.* Again *Pal.* 93. verse 3. 4. where the *Prophet* speaking of the mighty power of God in preserving his Church against all the assaults of the world, sayes to this purpose, *The floods have lifted up O Lord the floods have lifted up their voyce: the floods lift up their waves. The waves of the sea are marvellous through the noyse of many waters, yet the Lord on high is more mighty.* And *Psal.* 124. verse 2. and 4. *If it had not bene the Lord who was on our side, when men rose up against us — then the waters had overwhelmed us, the streame had gone over our soule, saith the Church of God there, this is also manifest by the place now alleadged of* *Jsay.* 8. 7. Now such powerfull assemblies or seas of people are different, according to the different qualitie of the waters or peoples whereof they are as it were compounded or constituted, the one being *Civill*, the other *Ecclesiasticall*. Again the power of the *Civill assemblies* is either *Monarchicall*, or *Aristocraticall* or *Democraticall*,

Jer. 9. 42.

such as were those that are mentioned by the Prophet, *Jer.* cap. 51. verse 42. where speaking of the powerfull armies of King *Cyrus* that were to come against *Babylon*, thus hee saith *The sea is come upon Babylon, she is covered with the multitude of the waves thereof.* And *Dan.* 7. who speaking of the foure Empires that should be raised in the world, to sway the Empire thereof, he saith verse 3. ** That foure great beasts came up from the Sea, one diuers from another.*

* *Dan.* 7. 3.

The Ecclesiasticall power is that Hierarchicall, w^h is often mentioned in this booke of the *Revelation*, and so in this place, as it shall more clearly appeare by and by, to which power, applying now the former differences of the Naturall seas and waters before spoken of, we say that they are accordingly, either *Celestiall* or *Earthly*. The *Celestiall* are those ** Glasie. pure. Crystall-like waters of life*, or Assemblies of true Christian professors of the holy and pure Religion of Christ, refreshed and filled with the pure waters of the heavenly doctrine, ** proceeding out of the throne of God, and of the Lamb Christ Iesus*: Whom alone they take for their head, acknowledging that he hath beene anointed by God King ** Vpon Sion his holy mountaine.* And that ** the Lord God hath given him the throne of his father David, upon * whose shoulders also hath beene laid the key of the house of David*; that is the Government thereof, to reigne over it, for ever: ** for he must raigne, till he hath put all his enemies under his feet.* This *Celestiall Hierarchicall* power then over the Church, is in Christ alone; who, while he remained in the flesh, did immediately by himself administer it in this his Kingdome of Grace: And now being gone to continue

* *Revel.* 4. 6.

and

* 32. 1.

* *Psal.* 2. 6.

* *Luke* 1. 32.

* *Esay* 22. 22.
and 9. 6.

* *Cor.* 15. 25.

tiue the same in that of Glory he hath appointed (according to that * *power given unto him by his father, both in Heaven and in Earth,*) the administratiō of the keyes thereof to his Church, the people whereof and its holy congregations, doe make up and constitute those glasse seas, or assemblies of the true reformed Churches, as being filled with the foresaid pure living waters, proceeding from the said Throne. The which Church, doth likewise administer this power by her * Ministers and Governors, who are to exercise it, not as domineering Prelates over Christ his heritage; but as his Ministers in * Christ his name, and by his power, as acknowledging no other Sovereigne in matters Ecclesiasticall, but him alone, who is the true * *Malchisedech* of his said Church.

* Luke 22.29;
and Mat. 16.
19. compared
with 18. v. 18.

* 1 Thes. 5.
12. Heb. 13.
17.
* 1 Pet. 5.3.
* 1 Cor. 4.1.
and 5. 4. Mat.
28. 18, 19, 20.
* Psal. 110. 4.
Heb. 7. 21.

The *Earthly Hierarchicall powerfull sea*, is that which is represented unto us, in this booke of the Revelation by those *Terrestriall seas*, filled with earthly doctrines, humane traditions and ordinances; to which the Holy Ghost maketh allusion, *Revel. 16.* The which are either * *Universall* answering to the maine Ocean, * or *Nationall* correspondent either to these particular seas, which take

* Thus the Pope doth attribute unto himselfe an universall Hierarchicall power over all the Churches and Bishops of the Christian world, which

presumptuous title was at length granted unto him by *Phocas* the Parricide or cruell murderer of *Maurice* the Emperour in the yeare of our Lord 606. who thereby became the Popes midwife, *Eodem anno Concilium Romanum celebratum in quo idem Bonifacius pro mulgat privilegium Phoca (cujus parricidium approbaverat) de primatu Ecclesie Romanae, quem Patriarcha Constantinopolitani hactenus impugnauerant.* For the punishment whereof, God brought from the Southerne part of the world, some 15. or 16. yeares after, *Mahomet* with his false Alcoran, together with his troopes of Locusts or Saracens, who did extreemly vex the world causing the first woe, *Revel. 9. 1. 2.* * Thus are the Nationall Dioceses or Seas of Archbishops and Bishops called by the name of the chiefe Cities of those Provinces, over which they doe domineer and exercise their powerfull usurped authority, as the Diocese of *Canterbury*, that of *York*, &c.

their

their diverse denominations from the divers Kingdomes they beate upon, as the *Baltick* or *Swedish* sea, the *German* sea, the *Brittish* sea, &c. which are thus denominated, because such parts of the maine Ocean beate upon the coasts or shores of those kingdomes of *Sweathland*, *Germanie*, *England*, &c. Or rather to those nationall rivers as I may call them, called also *Seas* in Scripture, as it was shewed before, which do water or runne along or through whole Kingdomes or Provinces, often distinguishing and separating the one from the other. The *Vniversall Hierarchical earthly sea*, is that w^{ch} is mentioned in the third ver. of the said 16. chap. upon which the *second Angell* powred out his *Viall*, which thereby became not onely as the blood of a dead man, but also it caused every living thing to die therein: which was at last effected, and fully accomplished, by those *Vaiversall humane-earthly-hierarchicall assemblies* of peoples or heads of peoples, as is before noted, who making and acknowledging the Pope for their supream head: (under whose Sovereigne power and absolute authority they were gathered together) did settle and establishe the same (together with all that false Antichristian doctrine and humane traditions by them, not onely approved, but also preferred to the Scripture it selfe) attributing and allowing then unto him, that full power *to doe*, which though long before hee had begun to assume unto himselfe and to exercise the same: even since the time of the powring out of the second Viall under *Boniface* the eighth; who first instituted the ° Jubiles. *Anno Dom.* 1300. appearing the first day of the said Jubile in his

° The Iubiles were first instituted by *Boniface* the eighth, in the yeare of

the Lord 1300. calling himselfe most blasphemously the Portion of Heaven

Heaven, as having the keyes of it in his power, of whom it is very well said, that *Intra vitæ vulpes cognovit ut Leo, mortuus est ut canis*. For the pursuance whereof, God brought the *Turkes* over the Hellespont, in Europe under *Ottoman* their first Emperour in the yeare of Christ. 1320. In this very time and in this Pope that Prophecy of *Revel. 13. 11.* was truly accomplished, these two swords being the two hornes these spoken of, signifying the power, both of the Priesthood & of the Kingdom, therefore doth he also weare them in his Miter as true signes or markes hereof. Then indeede did this Beast come out of the earth; for as the Kingdom of Christ is from Heaven, and bringeth men thither; so the Popes kingdom is of the earth, and leadeth to perdition; because it is begun and established by ambition, covetousnesse, beaſtlines, theft, treason, and tyrannie.

Popish ornaments, and the next in an Imperiall attire or harness with anaked sword carried before him, crying with a loud voyce * *Ecce duo gladij hic*, behold, here are two swords: yet was it now brought to its full perfection, namely, first in that Councell of *Constance*, where three Popes (occupying at once the Papall Sea, viz. *Gregorie* the twelfth, *Benedict* the thirteenth, and *Iohn* the three and twentieth) were deposed, and *Martin* the fift established: which schisme had continued more then any other before, viz. 50. yeares: in it was enacted that damnable decree, *Hæreticis non esse servandam fidem*, that it was lawfull to breake the oath made to Hereticks, by vertue whereof *Iohn Husse* was there burned: and then totally in that of *Trent*, begunne under *Pope Paul* the third, and ended eightene yeares after, in the time of *Pius* the fourth, and by him confirmed the next yeare following, whereby all that Popish Sea of false humane-earthly doctrine, was altogether corrupted, which caused, as the *spirituall death* of all those in that sea that might have yet some remnant of *living water* in them, so that *second woe* proceeding from the great slaughterers of Christians executed by the *Turkes* * *Who kil-*

Luke 22. 38.

This Councell was held in the yeare of Christ 1414. under Pope *Martin* the 5. whose Pantoffle the Emperour *Sigismund* kissed very devoutly kneeling.

It was begun in the yeare 1545. & was as the very sincke of all heresies and false doctrines.

* *Revel. 9. 17. 18.*

led, by the fire, and smoke, and Brimstone, comming out of the mouthes of the horses whereon they sate, the third part of men.

Eccle. 1. 7.

Revel. 16. 4.

and
verse 12.

Ier. 51. 63.
Esa. 44. 27.

For the third Viall was powred presently after the forementioned Councils of Constance and Trent, about which time Amurath the Turke wasted many kingdomes in Europe, and spilt much Christian blood. The like did Mabomet the second, and Bajazeth his successors, see Knols *Turkish Hist.* from the year of Christ 1420. to 1600. &c.

The Nationall Hierarchicall powerfull sea, proceeding from that forenamed Vniuersall, as the Rivers doe come from the Ocean *Eccle. 1. 7.* is represented unto us, in this booke of the *Revel.* either by those rivers and fountaines of waters, upon which the third Angell powred out his Viall, mentioned *Revel. 16. 4.* which also thereby became blood: Or by that other, upon which the sixth Angell powred out his, noted *Revel. 16. 12.* called there, by the title of *Euphrates*, which is the name of its Type, viz. that *literall Euphrates* of that old Babylon of the East, mentioned *Ier. 51. 63.* and intimated *Esa. 44. 27.* foretelling the drying up of it, by the meanes of Cyrus King of Persia, some one hundred and twenty yeares before the accomplishment thereof; which Nationall mysticall seas or rivers, are distinguished one from the other, both in respect of the different titles given unto them; as also in respect of their different plagues, of the different effects thereof: the titles are different, the first being called only by the generall title of rivers and fountaines, upon which the third Angell powred out his Viall; but the other (which is, as it were, separated and somewhat distant from them, by the interlacing of two other Vialls, viz. the fourth and the fifth) is called by the particular name of *Euphrates*. As for their plagues they are different, not onely in that the said rivers and fountaines are plagued by the third Viall of the third Angell, a long while before the sixth Angell did power out

the

the plague of his Viall upon the said *Euphrates*; but because there is also a great difference betweene the parties upon whom the said *third Angel did powre his said Viall*, and those upon whom the *sixt did powre his*, as wee shall shew by and by. Finally they differ greatly in the effect of their said plague; because the waters of the said rivers and fountaines, became blood by meanes of the *third Viall powred out upon them*: but by this the waters of *Euphrates* are dried up: wherein allusion is made to that litterall *Euphrates* of old *Babylon* forementioned. Now then wee say that the former of these Rivers and fountaines doe represent unto us the powerfull, nationall, Hierarchicall assemblies of Archbishops and Diocesan Bishops, altogether Popish and corrupted, both in doctrine and discipline; challenging and holding their said power and authority from the Pope, under whom they exercise it, over their severall Nationall Dioceses; holding themselves accountable for the administration of the said powerfull Hierarchicall Jurisdiction, to none other then to the said Pope; whom they doe acknowledge for their supream head; as drawing from him the whole influence of their said Antichristian Jurisdiction. But concerning this *Euphrates*, though wee know, (as it hath beene also avouched of late, and published both in the Pulpit, and in print, by some of the chiefe creatures of that Nationall sea) that both of them have one and the same originall source, (as flowing both from that forementioned *Vniuersal Popish sea*) and therefore doth as the former signifie a like humane-earthly-nationall-hierarchicall-usurped power, over some Nationall Churches and people; yet it

[The sixt Viall was powred upon *Euphrates* about the year 1632 & so forwards, the effect whereof (viz. the drying up of it) appeared first in Scotland, anno 1639 when the sentence of Excommunication was decreed against the Hierarchie and the ministers thereof.]

2 He that was
 lost the head of
 this Nationall
 Hieratchy, had
 manifestly
 corrupted all
 both doctrine
 and worship,
 had hee not
 bene betimes
 prevented by
 the Parlia-
 ment, as it ap-
 pears both
 by his confe-
 rence with the
 Iesuite, also by
 the late Can-
 ons, and by
 his most tyran-
 nicall actions
 and cruell pro-
 ceedings a-
 gainst the
 Saints and
 faithfull ser-
 vants of God.
 2 Even as the
 woman descri-
 bed *Revel. 17.*
 3. seems to
 differ much
 from that

seemes to bee somewhat different from the former rivers, if not in effect, yet in appearance or outward shew and profession: because the waters (especially of the doctrine wherewith the people living in that sea, are as it were filled and nourished) are not all, nor altogether 'corrupted, as were those of the former Seas, both *Univerfall* and *Nationall*. They are not pure neither, as are the waters of that Sea mentioned, *Revel. 4. 6. which was of glasse like unto Cry- stall*, nor like that pure river described *Revel. 22. 1. which was a water of life, cleare as Crystall, proceeding out of the throne of God, and of the Lambe*. But it is a water of a mixt kind, betwene pure and altogether corrupted, as there is a kind of *mixt naturall waters*, as was noted before, which are neither altogether fresh nor altogether salt, but brackish, even so the waters of this *Mysticall sea* are, I say, of a mixt kinde of water; as that sea described *Revel. 15. 2. which was as it were a sea of glasse mingled with fire*, and not simply nor solely a sea of glasse, but onely as it were, that is 'seeming onely to bee so, neither pure nor cleare, but very obscure and intricate, not onely because it was mingled with humane doctrine & philosophie, drawne out of the 'bottomlesse pit; *Revel. 17. 8.* but with the fire of hot persecution also, which is the Sea, whereof the Spirit of God speaketh in this text: I meane the Sea of *Euphrates*, upon which these seafaring men did exercise

Beast mentioned *Revel. 13. 1.* &c. but yet she sits upon the same beast with seven heads and ten hornes; but without either bit or bridle in her mouth to guide it: signifying that this woman is rather guided by the beast, having the like *Naturall properties* of such a brut beast, led with sensuality, as speaks the Apostle Saint Peter 1. 2. 12. and altogether as malicious, cruell, and abominable, if not more, because indued with more reason and knowledge, altogether perverted and abused. And though the said

woman.

woman be also more gloriously arrayed, as you see verse 4. of the said 17 Chapter, then the beast, yet she is covered all over with names of blasphemy, worse then the spots of the said *Pantbere*. And though shee hold in her hand a cup which seemes to bee of gold, yet it is but of some base metall, only gilt over, and thereby but disguised, and howsoever, it is but full of abominable doctrines, and of the filthinesse of her fornication, whereby (as the false Prophet *Balaam*) shee seduces and deceives both the Kings of the Earth, and also the servants of God to commit fornication with her. Thus it is with this Nationall Hierarchicall Euphrates which is the right Sea where upon this whore sits, as it will appeare by that which followeth. ¶ Therefore called shee *the depth of Satan*, *Revel. 2. 24.* In which pit it was confined of old by the ancient fathers with *Pelagius* the first author thereof in the Councell of *Carthage*, kept anno 432. who was an English man borne, once one of the chiefe Monkes of that famous Monasterie of *Bangor* in *Chester*, as it appeares by that verse of *Prosper*, *Pelagius vomuit coluber sermone Britannus*, speaking of the said *Pelagius*, comparing him in respect of his false doctrine to a Serpent, a right broode of the old Serpent, one of those that is represented by one of the rods of the charmers of *Pharaoh* which were turned into serpents, but devoured by that of *Aaron*, mentioned *Exod. 7. 11, 12.*

their trading, (for and in the behalfe of these forenamed Merchants) before it was dried up, as now it is. Which is also the very cause why these sea-frogs are thus troubled, and so much disquieted, as it appeares by their forementioned message and complaint. At the shore whereof the Kings of the East mentioned *Revel. 16. 12.* that is the true reformed Christian *Israel* or Church of God, had now stood for a good while, waiting for a fit and prosperous passage over it; being there at length arrived, after a most tedious and troublesome journey, through that barren and unfruitfull desert of Idolatrie and superstitious worship; having also by the wonderfull mercy of God, and gracious favour towards them, gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, sitting and tuning in the meane while the harpes of God, that when they should have passed over that broad, deepe, overwolne, and fierie Euphrates they might more freely, and joyfully *sing the song of * *Revel. 17. 3.*
Moses.

*Moses the servant of God, & the song of the Lambe. For then should they have indeed greater occasion, then they yet had to say, as you see Revel. 15. 3. great and marvellous are thy workes Lord God Almighty, just and true are thy waies, thou King of Saints : as it is effected by them being passed over the said Euphrates: wherefore they having sung the Hallelujah there mentioned, they alleadge for a reason these words following in the second ver. of the 19. chap. of the said Revelation, for * true say they, & righteous are thy judgements, for thou hast judged the great whore, which did corrupt the earth with her fornication, and hast avenged the blood of thy servants at her hand. As it was impossible for them to doe before, (no more then the Levites of old could, when those that had led them captive to Babylon required of them to sing upon their harps one of the songs of Sion) being hindred there from by the said Hierarchicall sea; stopping their course till then by her hot burning fiery waters of persecution, & most intollerable tyrannicall pride: by which she doth yet what shee can by the meanes of her said Emisseries to keepe the from passing over it: but all in vaine, being now dryed up, & a very wide gate, yea a most large & spacious way being opened & prepared, for the said Church & children of God, to goe now without danger over it, and to enter without any great resistance in her Babylonish Church, to beate downe their * new erected Altars, to overthrow all their Idols & Crucifixes, and utterly to abolish and cashire out all false selfe will worship & superstitious ceremonies, & in stead thereof to settle & establish the true Kingdome of Christ, to be governed by his most holy lawes and heavenly ordinances : as Moses*

com.

* 19.

Psal. 137. 3.

* This ought to be done by the Christian *Israell* as soone as they shall have rooted, out of the Church of God, all the Hierarchicall power and authority of Archbishops and Diocesan Bishops.

commanded often the *Israelites* to doe, when they should once be entred into the land of *Canaan* after they had passed over the *Jordan*.

And because this *Jordan*, (with the drying of it, and passage over it, by the said children of *Israel*, under the leading of *Joshua*, yea all their voiage along the forementioned wildernesse of *Canaan*) is a true prototype of this mysticall *Euphrates*, so often mentioned before, as it appears by that which the Apostle in his *1 Cor.* 10. 6. and 11. (speaking of the things that came to the *Israelites* in the wildernes) sayes of them that the were types, *as it expressed in the originall, and that they are written, saith he, to admonish us, &c.* Therefore that we may the better understand the mysterie of this drying up and passage over the said *Euphrates*, it is very requisite that we say first, some what of the last Journies of that Ancient people of *Israel* along their said wildernesse. All of them together are in number 42. as is before noted, which may be divided in three generall parts. The first whereof doe comprehend those that were made by them from *Rameses* in *Egypt*, till they came to *Mount Sinai*, where they pitched * in the third * *Exod.* 19. 1. moneth when they were gone forth out of the Land of *Egypt*, where they had remained almost a whole yeare; as it is manifest by that which is said by *Moses*, *Num.* 10. 11. In which mount God gave them his law, with his ordinances and holy statutes, concerning his worship; and thereby did covenant with them, that if they would observe and keepe them, hee would be their God, and they should be his people. Yet neverthelesse they presently brake it, falling to Idolatrie in worshipping of the * golden calfe made by * *Exod.* 32. 1. 2. &c. *Aaron.*

Aaron the High Priest; the which first part comprehends eleven Mansions or Journeyes.

The second part is from that *Mount of Sinai*, to that other of *Hor*, where *Aaron* died; in which they did but wander up and down the said desert, advancing never a whit towards the said promised land of *Canaan*, but recoiling rather from it, in w^m wandering they continued for the space of almost 38. yeares, and made, during all the said space of time, twice eleven Mansions, which were thus doubled, because of those two great capitall sinnes, committed by them against the Lord: the first whereof was the foresaid Idolatry, and the second their generall rebellion and revolt, which happened at that place called therefore * *Rimmon Perets*, mentioned *Numb.* 33. 19. The third & last part is from the time of their departure from that mountaine of *Hor*, after their * *thirty dayes mourning for the death of Aaron*, a type also of the mourning mentioned in this chap. begun (when *Jezabel* was first cast into a bed) by the Kings of the earth, which had committed fornication with her, cast also with her into great affliction, by the meanes of the second plague inflicted upon her, by the pouring out of the second Viall, as wee will shew presently: continued by the *Merchants of the earth*, at the pouring out of the third Viall; and now terminated by these *Mariners*; both of them the right children of the whore *Jezabel*, * * *killed together with her, with death*. That last period I say, beginning at their departure from that Mount *Hor*, continued

* *Numb.* 33.
19. see also
Numb. 14. 1.
2c.

* *Numb.* 10.
29.

y Compare these places of the *Revelat.* which are parallels, viz.
Revel. 2. 22.
23. with *Revel.* 9. 18. 10. with chap. 11. verse 13. and chap. 16. verse 3, 4, 6. and chap. 18. verse 9. 11. and 17. all which well

considered will give a great light for the right understanding of these mysteries.
* *Revel.* 2. 23. † That phrase noteth a double death, viz. both corporall and Spirituall, the like is noted, *Gen.* 2. 17.

till

till their first entrie into the said land of *Canaan*: when they encamped in *Gilgal*, * in the East side of * *Iericho*, entring therfore into the said land at the East part therof, as our passengers over this mysticall *Euphrates*, are called mystically the Kings of the East, as it will appeare by & by. This last period containes nine journeyes, * in all forty two. At the last of which journeyes, viz. at the latter end of the thirty ninth, and about the beginning of the fortieth, the said people pitched at *Habarim*, standing there as it were in heapes, or companies of peoples desirous and readie to passe over the said *Jordan*, being now so neere unto it. ^b But the time of their said passage being not fully accomplished, they were therfore faine to stay yet a while longer in the wildernes, which is before *Moab* towards the Sun-rising, as it is said *Numb.* 21. 11. from whence being removed, they advanced to *Beer*, that is (saith *Moses*, *Numb.* 21. 16.) the well whereof the Lord spake unto *Moses*, gather the people together, and I will give them water. Then *Israel* sang this song, spring up O well, sing ye unto it. ^c The Princes digged the well, the Nobles of the people, digged it, by the direction of the Law-giver, with their staves. ^d At which time they fought against *Sihon* King of the *Amorites*, * and smote him with the edge of the sword, and possessed his land from *Arnon* unto *Iabok*, &c. — Then they turned and went

^a Answering to the 42. monethes of the Christian Churches pilgrimage through the forenamed desert of Romish Idolatries and superstitions. ^b Thus was the Church of God in *England*, and else where in great hope of a totall and finall deliverance, out of the said desert-like popish Religion, when King *Edward* the sixth came to the Crowne, but soone after frustrate thereof by his untimely death, and therefore forced to stand at that

glassie Sea, or mysticall *Euphrates*, mingled with fire &c. mentioned *Revel.* 19. 2. a place parallel to this, being the right type of that. ^c A type of the Parliament in King *Edward* the sixth, and in *Queene Elizabeth's* time. ^d The message sent by *Moses* to the Kings of the *Amorites* before the passage of the *Jordan* mentioned *Numb.* 21. 21. &c. falls in the time, or hath for its Antitype the time of the two *Maries* *Queenes*, the one of *England*, and the other of *Scotland*, who would not permit the true Reformed Religion to be established in their Kingdomes, but rather opposed and persecuted it as much as they could, being the hornes of the Beast-like Hierarchie. * *Numb.* 21. 24. and 33.

e The
Vice-Roys of
this Christian
Bablon (but
especially the
last of them,
William Laud
the remnant
of the Gyane
Popes, was a
mighty Gyant
though of a
little bodily
 stature) having
for their ordi-
nary headhead,
a very spacious
Lambeth,
which hath
proved very
often a hot
burning fur-
nace of yron to
many of Gods
faithfull ser-
vants, when
the High-
Commission
Court was
kept there.
f See Rob. f.
Herrey, Com-
mon places,
first Table.
* Iosh. 11. 1, 2,
2c.
* Numb. 34. 11.
* Luke 5. 1.
* Mat. 4. 12.

up by the way of Bashan, and sought against Og the King
of Bashan, and smote him likewise, and his sonnes and
all his people. This Og was a mighty gyant, * Deut. 3.
11. * Who only remained of the remnant of the Gyants,
whose bedstead was a bestead of yron, of nine cubits long
& foure broad, after the cubit of a man. He saith also,
that his land was a goodly soyle, the pastures whereof
nourished strong and fat cattell, being watered by the
foresaid Iordan, which doth runne through that an-
cient land of Israel dividing Galile from Indea, ha-
ving two spring heads, viz. Dan and Ior, whence
it tooke its name of Iordan; ^f signifying the river
of Judgement, or a caldron of Judgement, &c. It
is to be noted further, that in its course along that
countrie, it maketh two lakes or Seas, whereof the
one is greater then the other: the least is cal-
led waters of Merom. By which all the Kings of Ca-
naan, to the number of foure and twenty, assembled
by * appointment to fight against Israel, with all their
host, in multitude as the sand that is upon the sea shore,
with horses and charies very many, &c. The other
which is a great deale bigger, is called in the old Te-
stament the * Sea of Chinnereth, and in the new, the
* Lake of Genezareth, or the * Sea of Galile, from
which having runne a long way of some forty miles,
it falleth in the dead sea of Sodome, of which it is, as
it were, swallowed up. Which Sea hath no visible
intercourse with the Ocean, and is furnamed dead,
because no living thing can endure its bituminous
savour: from abundance of which matter, it is also
called *Lacus Asphaltites*, a right type of Hell (once
filled with the dead bodies of the Jewes lying be-
fore the Romans, in that lamentable, and last de-
struction.

stru&iō of Ierusalem, presuming (upō a false ground) that it would drie it selfe, and give them passage as it had done in former ages to their forefathers:) To which allusion is often made in this book of the Revelation, as namely in the punishment of the chiefe enemies of the Christian Church.

Moses having thus conquered these two forenamed Kingdomes of the Amoritēs, it is said Deut. 3. 12. 13. that he gave the Cities thereof unto the Rubenites, and to the Gadites. And the land of Gilead and all Basban, being the Kingdome of Og, hee gave unto the halfe tribe of Mnassah, &c. But it was upon this condition, that they themselves should not stay therein yet, but passe over the Iordan armed before their brethren the children of Israel, all of them that were meet for the warre: untill the Lord had given rest unto their brethren, as well as unto them, &c. and then, as said Moses unto them, they should, after that, returne every man unto the possession which God had given them, and not before. Then the people of Israel, went forward advancing to their last Mansions or Journeys, viz. to the 41 and 42. and pitched all along the said river Jordan, from * Beth-jesimath, signifying the house of Desolation, to Abel-shittim, signifying sorrow of thornes. As it happened indeede unto them, both for their corporall & spirituall whoredome, the one, that is the corporal, committed with the daughters of Moab, * and the spirituall whoredome (through the counsell of Balaam) committed in trespassing against the Lord for worshipping of Peor, wherefore the plague came among the congregation of the Lord. And there dyed in that plague, foure and twenty thousand: For which cause the Lord commanded

* Num. 33.
49

* Num. 31.
16

* Numb. 25. 9.
and
Deut. 32. 50.

* Heb. 7.
Verse 16.

* Iosua 3. 13.
15. and

* Verse 16.
and

* Verse 17.
and 4. 12.

* Verse 19. 10.

Moses to * revenge the children of Israel of the Midianites, after which * he was gathered unto his people; for neither he nor Aaron his brother (because they were Ministers of the Law, who made nothing perfect, Heb. 7. 19.) could not introduce the people of God into the land of Canaan; but Iosua (a true type of the Kingly office of Christ and Eleazar another type also, in that the Priesthood was renewed in his Person, but manifestly changed in Christ, which was not * made Priest after the Law of the carnall commandement, but after the power of the endlesse life, after the order of Melchisedec.) By whose ministerie the said Iordan was dryed up, that all the Israelites might goe drie cleane over it, as it came to passe, * as soone as the Priests that bare the Arke of the Covenant of the Lord of all the world had taken it upon their shoulders, and had dipped their feet in the brim of the water, (which was in the time of harvest at which time Iordan did commonly overflow all his bankes,) for even then * the waters which came downe from above, stood and rose up upon an heape, but the waters that came downe towards the sea of the wilderness, which is the salt sea, or lake of Sodome, failed, and were cut off; and the people passed over, right against Jericho: And the said Priests stood firme on drie ground in the midst of Iordan, and all the Israelites passed over on dry ground, untill all the people were passed cleane over Iordan. But note now that in passing over the said Iordan, * the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasse went over before the children of Israel armed, as Moses had spoken unto them. It is also added concerning the time of their said passage, verse 19. that it was * the tenth day of the first

first moneth, & that then they encamped in Gilgall in the East border of Iericho, where Ioshua did pitch the twelve stones which they had taken out of Jordan, that they might be for a memoriall unto their children for ever. There also the Lord did say unto Ioshua, * that he should make some sharpe knives, to circumcise againe the children of Israel the second time: because all the people that were come out of Egypt that were males, even all the men of warre, were dead in the wildernesse by the way, because they had not obeyed the voyce of the Lord; wherefore the Lord had sworne unto them, that he would not shew them the Land which the Lord had sworne unto their fathers, that hee would give them. And when they had done circumcising all the people, they abode in their places in the campe, till they were whole. After * the Lord said unto Ioshua, this day have I taken away the shame of Egypt from you. There also they kept the Passeover on the fourteenth day of the moneth at even, in the plaines of Iericho: And they did eate of the old corne of the land, on the morrow after the Passeover. And the Manna ceased, on the morrow after they had eaten of the old corne of the land; neither had the children of Israel Manna any more, but they did eate of the fruit of the land of Canaan that yeare.

* Iosh. 5. 2. and
verse 4. &c.

* And verse
9. 10. 11.

Having laid thus much, of these last journeys of the Israelites, and of some of the chiefe accidents which befell them about their passage over Jordan, fit for the better understanding of the matter now in hand, concerning the drying up, of our said Misticall Euphrates, and deliverance of the Christian Israel out of their forementioned desert; we must now apply the same to our said purpose, thereby to give also (according to our former promise in the Epi-

g Henry the third was the first which caused Christians to be burned in England at the instigation of Arundel then Archbishop of Cant. about the year 1397.
 * Numb. 31. 6.
 b The time when the Pope was banished out of England was in the year of Christ 1534 one year after the birth of Queene Eliz. Paul the third being then Pope of Rome, a most prophane scoffer of Christ; He cursed the same King Henry, and gave his Kingdome to whomsoever could get it.

file to the Reader) some taste of the parallell there mentioned; very necessary, not onely for the clearing of many misteries that are yet very obscure in the booke of the *Revelation*; but also that we may with greater admiration observe the wiles and wise proceedings of the Lord, in this reformation of his Church, now by him taken in hand, and in some good measure by him already effected: as the same was represented unto us in the old type of the old Testament, and foretold both by him, and by many of his Apostles in the new: which will be also a most sure guide to direct us, thereby to follow him, and to give him the glory due unto him for all. And to this end we must know that about the latter end of the forementioned third and last great period of time (whrein that Journey of the 42. Moneths of our said Christian Israel, through their said wilderness was divided (which we shewed to beginne in the time of *John Wickleff*, in the year 1380. of Christ, when the said people began to issue out of it :) the said Christian Church I say having sustained many strong oppositions, and most cruell persecutions, during the space of some two hundred yeares, that she was a passing through that hideous desert full of most cruell * fiery serpents (I meane the 8 fires of persecution which had beene since that time kindled by the Pope in all the Kingdomes of his dominion) the same were at last somewhat moderated, especially in *England*, when *Henry* the eighth had banished the * Pope from thence: who though he continued the said persecution, yet was it not so hot as before. But after his raigne they were altogether extinguished in *Edward* the sixt his time;

time: & though they were kindled againe by *Marie*, who succeeded the said *Edward*, yet the great heate thereof was within few yeares after so quenched in *Queene Elizabeths* time, and by her meanes, that the Church was then in great hope that it should have bin altogether delivered, & that they might then without any great difficulty have come to the end of their so much desired journey, for in the very beginning of her raigne free (following the example of her said brother *Edward*, who as another *Moses* had begun the said reformation) with her Princes, Peeres, and heads of Peoples assembled in Parliament, abolishing all false Antichristian Idolatrous doctrine * digged with their shovels of authority with the lawgiver, a well of cleare doctrine as it is noted before, whereby she did refresh (with cleare coole water of life) her thirsty people, giving also by this meanes a fit opportunity to prepare & tune the harpes of God; that they might be ready to sing the song of *Moses* the servant of God, & the song of the Lamb wherein they should have bin passed over. And thereby did shee in a very little space of time, conquer unto Christ the whole Kingdome of *England*, a most glorious conquest indeede, yea much greater then that of *William* surnamed the Conqueror. At which change all Christendome stood amazed. As the Historie, that it could so easily be effected without sedition, though it was not suddenly made, but by little and little by degrees: for the Roman Religion saith hee, continued in the same state it was first, a full moneth and more, after the death of *Queene Mary*. The seven and twentieth of *December*, it was tolerated to have the Epistles

* Numb. 31.
18.

Darce.

"pistles and Gospels, then the ten Commande-
 "ments, the Symbole, the Letany, and the Lords
 "Prayer, in the vulgar tongue: The two and
 "twentieth of *March*, the Parliament being assem-
 "bled; the Order of *Edward* the sixth was reestabli-
 "shed, and by the Act of the same, the whole use
 "of the Lords Supper was granted under both
 "kinds. The foure and twentieth of *June*, in the
 "yeare following, by the authority of that which
 "concerned the uniformity of publique Prayers,
 "and administration of the Sacraments, the Sacri-
 "fice of the Masse was abolished, and the liturgie in
 "the *English* tongue, more and more established. In
 "the moneth of *July*; the Oath of Allegiance was
 "proposed to the Bishops and other persons: and
 "in *August* Images were thrown out of the Temples
 "and Churches, and broken, and burned. The
 "like being done also by her meanes and assistance,
 "the very same yeare in *Scotland*. Now as God
 had given the two forenamed Kingdomes of *Sihon*
 and *Og* to *Israel*, as the first fruits of their inheri-
 tance, in like manner doth hee give these two to his
 Christian *Israel*; and both of them were to bee in-
 couraged thereby against the residue of their ene-
 mies beyond the river; so that, that which *Moses* said
 then, to the one may truely be said to both; * *That*
they had seen what the Lord their God had done unto
these two Kingdomes, and the like should the Lord doe,
unto all the Kingdomes whether they should passe, & that
therfore they should not feare them, because Iehovah their
God would fight for them, & do unto them as he had done
to those two & their land: for which also both of them
 were to be thankfull unto God, and to sing his
 prayes

* Deut. 3. 24.

praises as it is said in the hundred thirty sixe *Psalme*
 * *Confesse ye to Iehovah for hee is good, for his mercy*
endureth for ever: Sihon King of the Amorites, for
his mercy endureth for ever: And Og the King of Ba-
san, for his mercy endureth for ever: and gave their
land for an heritage; even an heritage unto Israell his
servant, for his mercy endureth for ever.

* *Psal. 136.*
 19, 20, 21, 22.

Thus did that most triumphant like *Queene* con-
 quer those two kingdomes in a spirituall manner,
 putting the last hand to the stripping of the Popes
 Authority in the said Kingdoms,^b which was begun
 even from the time of the forementioned *Wickleff*,
 when hee did teach against the Supremacie of the
 Pope, & temporaltie of the Cleargie, Monks & par-
 dons; affirming likewise that the Church of Rome
 was the Synagogue of *Hell*, and his Clergie here-
 tickes: whose doctrine was even then, much favo-
 red by King *Edward* the third, and many of his No-
 bles, who withstood with great courage the ex-
 actions of Pope *Clement* the sixth. Neither could it
 bee extinguished ever since that time, in the said
 kingdome, though it was most miserablie perse-
 cuted, in the most part of the professors thereof, by
 the Bishops there, even till *Henry* the eight, who
 banishing the Pope, as is already said, out of the
 land, stripped him by this meanes, of his Hierarchi-
 chall power there; In which worke his said sonne
Edward the sixt continued during his time; but
Queene Mary seeking to reinvest him againe in the
 same, shee was cut short by God, who then raised
 that Heroicall Virago forenamed *Queene Eliza-*

^b *Aaron's* or-
 naments of
 honour and
 glorie were
 many, viz. 12.
 in number, of
 wherof he
 was not strip-
 ped all at once
 but peece by
 peece, and one
 after another,
 leasurly, being
 loath to dye
 (before he en-
 tred into the
 land of pro-
 mise) as well
 as *Moses*, and
 both as unwill-
 ling, to be thus
 separated the
 one from the o-
 ther: The Pope
 was much
 more loath to
 be stripped of
 any part of his
 power and glo-
 ry, to be cast

out of his earthly *Canaan*, and therefore hath hee so much strugled with those that
 have at any time attempted to strip him of any part thereof.

* Numb. 20.
28.

i If the Parlia-
ment now as-
sembled should
but clip the
superfluity of
B. B. wings
that they
might not
soare so high
as they have
done hitherto,
they should
then goe no
further in the
reformation,
then the said
Princes did
which God for-
bid who look-
eth for much
more at their
hands, and
the Christian
Israel of God
also in this
glorious time
of reformation.

beth, in whose time and by whose meanes under God, the said Hierarchicall authority of the Pope himselfe, dyed as it were, or fell there downe to the ground. But yet herein these worthy Princes did but in some manner even as *Moses*, when he stripped *Aaron* the High Priest, of his Pontificall ornaments, which presently after he * *did put upon Eleazar his sonne*: And so did they when after the stripping of the said Pope, they did invest the Bishops, his true right progenie (and that by the authority of their Parliaments) of the said *Hierarchicall power*) which hath continued hitherto; and since become the right *Nationall Euphrates* forementioned, or glassie Sea mingled with fire. And though in the said time of *Queene Elizabeth* the said renewed, or rather changed, and as it were, new shifted *Hierarchie*, did assume but a little power, being but as in its infancy, and daring not to shew the horns of the Beast, whereupon this *Hierarchicall Harlot* was most gloriously mounted, yet gathering strength by little and little, as the rivers doe commonly, (which though neere their source or spring, their streames be but small and weake,) yet in the continuance of their course by the gathering together of many rivolers or small streames, they become at length broad, deepe, and strong, yea able to beare the greatest trading ships, even as the *Thames* it selfe, or rather that literall *Euphrates*; as we see it described by the Holy Ghost in the Prophetic of *Isaias* chap. 8: 7. in that threatening of the people of *Judah*, saying unto them, that *because they had refused the waters of Shiloah which ran softly, &c. therefore the Lord would bring up upon them, the wa-*

ters

*sers of the river, mighty and great; meaning indeed, the King of Ashur, as it is expounded in the very next words; but alluding to the said Euphrates, which did water the land of Assyria, so hath this mysticall done, to which also the same Spirit of God alludeth, speaking of it in this book of the Rev. as it was shewed before: so that, that which the Lord said then, to the said people of Iudah, may very fitly be applyed to the people of this land: That because they had refused, both in the time of King Edward the first, and also of Queene Elizabeth, * that pure* * Revel. 22.1.
*river of water of life, cleare as Chrystall, proceeding out of the throne of God, and of the Lambe: I meane the true Liturgie or worship of God, together with the true discipline of Christ or Church government (both profered unto them, then, both by Martin Bucer, and Peter Martyr) grounded and drawn out of the doctrine of Christ, & of his holy Apostles, as we find it expressely instituted by him, saying first, concerning the said Liturgie; * that it is in vaine to wor- * Mat. 23.29.
*ship him, teaching for doctrine, mens precepts: And that all such doe onely draw neare unto him with their mouth, and honour him with their lips, but their hearts is farre off from him. Yea, in so doing they do * but worship that which they doe not know, as he said to the woman of Samaria, Iohn 4. 22, 23, 24. for then was that time come of which he speaketh there, when the true worshippers were to worship the father in spirit and truth, for then the father did require such to worship him. For God being a Spirit, they that worship him, must worship him in spirit and truth. And concerning the said Discipline, observe onely these few places, viz. Mat. 5. 23. and 18. verse 15, 16, 17, 18. and chap.**

20. verse 25, 26, 27, and 28. where is set downe the true patternne thereof, (I doe but name them, because I intend not to speake of this now.) renewed as it were, by him, after his Resurrection, as S. Luke tells us, *Acts* 1. 3. where he shewes that Christ was *scene of his Disciples*, and heard too, as saith Saint John in his first Epistle chap. 1. verse 1. *speaking of those things* which did concerne the true Government of his Kingdome of Grace, and that *by the space of fortie dayes*, as he had beene with * Moses in the mountaine under the Law, when he gave him the patternne of the Tabernacle, & of all the instruments thereof; which were then to bee imployed in his holy worship, then instituted by him; wherein as Moses shewed himselfe very faithfull *in all the house of God*, as the Apostle doth testifie *Heb.* 3. 5. the same may we say of the Apostles, concerning the Government of this house of Christ. But as the said Jewes, I say, did then refuse such waters, so the said people refusing both the said pure and simple worship of God and true Church Discipline, and preferring to it, that *vaine, frothie, pompous, humane, will-worship or Liturgie* of Rome, some what refined I confesse, but yet the very same in substance, therefore *did the Lord bring upon them* that proud Prelaticall, Hierarchicall Church government, by the meanes of it. The which hath at length * *broken into* England, especially, and hath so *overflowed* and *passed through it*, that it is come, not only to the neck, but even to the very top of the cheekes and * *cares* of some of the best servants of God, some of them having had their cares cut with the Knife made as it were *of the glasse of that * glasse sea* and burnt with the fire thereof, yea

* Exod. 24. 18
and 25. 9. and
40.

* Isa. 8. 7.
* As Doctor
Leiton and
M. Prin, M.
Burton, and
D. Bastwick,
two couples of
the worthy
witnesses of
Christ.
* Revel 15. 2.

yea it had so spread out its wings, that it had covered the breadth of the land: becomming thereby impassable, and like the raging sea, that cannot rest, whose waters cast up mire and dirt, as saith the Prophet *Isa. 57. 20.* as it proved (especially, when the said Christian Israel of God, was ready to passe over it.) As the waters of the forementioned *Jordan*, did then overflow and fill all his bankes (as soone as the feet of the Priests, that bare the Arke, were dipped in the brinke of the waters thereof, thereby to prepare the way for the said children of Israel to passe over it, after the drying thereof,) even so did, then especially, that Hierarchicall powerfull tyrannicall sea (flowing from that forementioned head thereof) raise to such a height of pride, and inhumane cruelty, that it did overflow and runne over all power and authority both divine and Humane; and became thereby so intollerable, that no humane creature was able, to withstand, restraine, or resist it: So that in a short time, it had easily (as another deluge) overflowed and destroyed the whole land, and by its most deadly waters, of Popish and Arminians false doctrines and superstitious ceremonies, killed every soule living, yet in that tyrannical scalding sea; according to the prophesie of Christ, therein truely accomplished, recited *Mat. 24. 22.* saying that except those dayes (meaning the dayes of the great tribulation, mentioned & described by him, in the next preceding words; which can bee no other then the thousand two hundred and sixty dayes of this Christian Churches pilgrimage through her said desart, so called *Revel. 7. 17.*) except saith he, they should be shortned, there shall no flesh be saved: but for

* *Iosh. 3. 15.*
 It is very considerable that as the river *Jordan* (the prototype of this Nationall Euphrates, as is noted before) hath two springs or chiefe sources, the one called *Ior*, and the other *Dan*: even so this mysticall Euphrates, hath two chiefe heads, viz. two Archbishops, see the emblem in the frontispice of this treatise.

- the elects sake those dayes shall bee shortened: As it is now manifestly come to passe, by the wonderfull mercy of God; who being a God * *that heareth prayers* (as the Prophet saith) hath at last * *looked downe from the highest of his sanctuary, and hath from Heaven beheld the earth; to heare the groanings of the prisoners, and to loose those that were appointed to death, and hath regarded the prayer of the destitute, & not despised their request:* as it is said in that Propheticall Psalm, that was then written, for the generation to come, and for the people which was to be created a new. For he is no idle spectator of the wrongs done unjustly to his servants; but rather, such a one, as doth usually * *resist the proud Hamans of the world, scattering them in the imagination of their hearts, and putting downe the mighty from their seates.* As the most blessed Virgin Mary doth sing, *Luke 1. 52. 53. and as we see it already begun by the almighty power of God, who hath taken in hand that proud Hierarchical whore even in the very time when in her over-swelling pride * shee most glorified her selfe, saying in her heart, I sit a Queene and am nowiddow, and shall see no sorrow:* as she is brought boasting of her selfe, *Revel. 18. 7. 8.* Whereupon the Angel denouncing her last sentence of condemnation, saith of her, in the next words. *Therefore must her plagues come in one day, death and mourning, and famine, and shee shall be utterly burnt with the fire of Excommunication, for strong is the Lord God who judgeth her; Who therefore doth now stirre up those that, at first, had given their * power and authoritie to the beast, to hate also this whore, to make her desolate and naked, and to eat her flesh, and to burne her with the said fire.* Having

to that very end, especially, gathered them together to fight *this great battell, of the great day of God Almighty, now happily begun, in the place called in the Hebrew tongue, Armagedon, Revel. 16. 14. 16.* I meane the Parliament or Heavenly Assembly so called, *Revel. 11. 12. and 19. 1.* at this time Assembled by the most wise afore-ordained-decree of God, mentioned in that fore-alleged place of *Revel. 16.* and by his most gracious mercy, towards his poore afflicted Church and children, (who had for a very long while groaned under an heavier burthen, of ceremonious superstitions and Idolatries, then was that of the *Egyptian* servitude) thus to fight the battells of the Lord, against the said nationall whore *which did corrupt the earth with her fornications, to avenge by that meanes, the blood of his servants at her hands, Revel. 19. 2.* (making thus the tenth part of the great City: to fall in this conflict, together with seven thousand men of name, *Revel. 11. 13.* (That the forementioned way of the Kings of the East may be prepared to goe against great Babylon it selfe, to give unto her the cup of the wine of the fiercenesse of Gods wrath. *Revel. 16. 19.*)

Therefore goe on in the name of God, ye worthies of the Lord, in doing, with boldnesse and courage, this wonderfull worke of his; now by him committed unto you; and heare him speaking to you, by me his meane and unworthy servant, as hee spake of old to that great leader of Israel *Ioshua*, saying, *Now therefore arise, and goe over this said Euphrates, you and all the people, unto the said Canaan of true reformation, which hee doth give unto them even to his Christian Israel: Every place that*

† *Iosh. 1. 2. 3. 4, &c.*
p. 2. *Brin*

that the sole of your foote shall tread upon, that hath bee given unto you, from one end of the Roman Christian Empire even unto the other; that is all the ten Kingdomes of the Beast, from the rising of the Sunne to its going downe, shall bee your coast. There shall not any man be able to stand before you, all the dayes of your life: for as he was with Queene Elizabeth, and before her with Edward the sixt that had worthily begunne the said reformation, so will he be with you. He will not faile you nor forsake you. Be strong and of a good courage: for unto this people shall you divide for an inheritance, the land which hee swaie unto their fathers to give them. Onely bee ye strong, and very couragious, that you may observe to doe according to all the words which Iohn his servant commanded you in his Name in the booke of his Revelation, turne not from it, to the right hand or to the left, that you may prosper whethersoever you goe. The said booke should not depart out of your mounthes, but you should meditate there in day and night, that you may observe to doe, to that Hierarchical Nationall whore, and to all the popish Cananites, not forgetting the proud Arminian Anakins, according to all that is written therein. *Rewarding them all, even as they rewarded you, and giving double unto them according to their workes: in the cup which they have filled, fill to them double: for then *you shall make your way prosperous, and then you shall have good successe. Hath not he commanded you? Be strong and of a good courage, bee not afraid, neither be ye dismayd: for the Lord your God is with you whethersoever ye goe, going *before you, sitting upon a white horse, whom you must follow as his heavenly armies sitting also upon white horses, cloathed in fine linnen, white and cleane.

* Revel. 18.6.

* Iohn 1.8.9.

* Revel. 14.11.

and 14.

cleane. And to that very end I am sure have you now (even as your most worthy brethren the Scottish men have done before you) entred into a new Covenant with the Lord, and caused all the people of the land to doe the like. ^m A most worthy Act of yours, wherein wee are fully perswaded, that you have beene altogether guided by the spirit of God, and wisdom from above, as having thereby performed that which was typified both of you and of all the Kingdomes of the world, (that are to enter after you into the true *Canaan*, wherein you are now entring, that is, that are ready to imbrace after you: and by your meanes also, as wee will shew by and by, the true reformation of Religion you have now in hand) in thar action forementioned of *Joshua*, that valiant leader of the ancient Israel, according to the commandement of God given unto him to that end ⁿ *Josh* 5. 2, &c. the first institution and ground whereof may bee seene *Gen* 17. from the first verse to the ninth of the said chapter, in which covenant and promise thereunto annexed were comprehended as well the Gentiles as the Iewes; and the which God will now fully accomplish as well to the one as to the other: (according to the ancient prophecies both of *Dan* 7. 26. & 27. parallell, to those of the *Revel*. chap. 10. 7. and 11. 15. 17. 18. to the very time of the accomplishing whereof wee are now come.) By the meanes of which covenant (wherein you are thus entred with the Lord) may bee applyed to you both, and to all them that shall enter in it, what the Lord said then of the said people of *Israel* in the said 5. chap. verse 9. viz. * *That in the day it was performed, the Lord*

^m The covenant made by both the nations of *England* and *Scotland*, &c. is typified by that action of *Joshua* circumcising the people of *Israel* in *Gilgal* presently after their passage over *Jordan* by the expresse commandement of God.

ⁿ *Josh* 5. 2 &c. to verse 12. parallell to *Revel* 19. 4.

* *Josh* 5. 9. |

did take away the shame of the spirituall Egypt from you. Now therefore, O ye worthies of the Lord, be ye also fully assured, for your greater encouragement, in the prosecuting of the glorious worke which the Lord and his annointed our gracious Sovereaigne the King hath intrusted you with all, that the seventh & last Angell doth now beginne to blow the seventh and last Trumpet, at the blowing wherof, you know that the mysterie of God is to bee accomplished as he had declared to his servants the Prophets, in former times; as it is said Revel. 10. 7. * even the time of the dead, that they should bee judged, and the time when God should give reward unto his servants the Prophets, and to the Saints, and to them that feare his name, to small and great, and wherein hee is to destroy them which destroyed the earth; powring upon them the seventh and last viall of Gods wrath, which bringeth upon them the third and last noe: yea, the very time wherein the words of God are to bee fulfilled, mentioned Revel. 17. 17. for the executing of the Iudgement of God upon the whore spoken of in the next preceeding verse. To which end also, as that captaine of the Lords host appeared to Joshua, presently after the foresaid Covenant taken, as he was by Iericho, that hee might put in his heart to fulfill therein his will, even so will he put in your hearts to fulfill his. In which apparition you know he commanded him to loose his shoe off his foot, because the place whereon he stood was holy. Which was a ceremonie used of old by that people, not onely in civill affaires, but also in ecclesiasticall. In civill, both concerning the resigning over of ones right in matters of inheritance to another, according to the law,

Deut.

Josh. 5. 13. 14
15, parallell to
Revel 19. 5 He
will no lesse
manifest his
good wil more
and more to
our great lea-
der under him,
concerning the
reformation
now in hand.

Deut. 25. 9. whereof we have an example in *Ruth* kinsman, *Ruth* 4. 7. Also in time of affliction and griefe, as it is to be seene in *David* (*2 Sam.* 15. 30.) fleeing from *Jerusalem*, when his Sonne *Absalon* had conspired against him; the same is also commanded to the Prophet *Isa.* to bee performed by him as a signe to the *Israelites*, *Isa.* 20. 2. 3. The same ceremonie was also used by the Priests when they entred into the "Holy place to doe the service there: which Ceremonies, though now abolished, yet the moralitie thereof may be of use, and doth concerne us also, as it was a signe first of shame, secondly of sorrow, and thirdly not onely of purity, according to *Eccle.* 5. 1. where wee are advised to looke to our feet, but also of willingnesse and diligence in the service of the Lord, according to *Psal.* 110. 3. where the people of God is said to be a willing people: and *Jer.* 48. 10. where bee is cursed that doth the worke of the Lord negligently. Of all which *Ioshua* was now admonished by the Lord even as if he had said unto him:

My intent, O *Ioshua* (whom I have called to be the leader of my people) by this that I do command thee now to doe, is, that thereby thou mayest be informed both thou, and this great people that I have committed to thy charge,) that you ought to consider seriously, the Covenant wherein you are now entred with me: whereby, as on my part I have obliged my selfe to accompanie you in the conquest of this land of *Canaan* (thereby to performe & accomplish all the promises concerning it, which I have made of old, both to your fathers, & to your selves) so on the other side, you also have obliged

* *Exod.* 30. 19.
20. See *Antiq.*
words Annot.
in locum.

your selves thereby upon your soules and consciences, that with shame and confusion of face, with unfained sorrow and true penitent hearts you shall renounce all your former Iдолatrics, manifold murmurs, rebellions and abominations (whereby you have so often provoked me to anger even as your fathers had done before; wherefore I was constrained to make their *carkasses to fall in the wilderness*, as I had sworn unto them in my wrath) and besides that you will also obey and doe all my commandements and ordinances with all your hearts, and with all your soules, in a good conscience and faith unfained: that you may possesse this land for ever, and live therein, you and your children after you. To the like effect doe we reade in the 19. chap. of the *Revel.* that after that the foure and twenty Elders, and the foure Beasts mentioned in the fourth verse of the said chapter (representing the Christian Churches, and the heads of them now assembled or met together in the presence of God in Parliament, passed over the mysticall Euphrates) had fallen downe, and worshipped God that sate on the throne saying Amen, Hallelujah, that then a voyce came out of the throne saying, prayse our God, all ye his servants, and ye that feare him, both small and great, by the action of which Elders, &c. is noted the entering of the said people in the said Covenant; the said action being parallell to that, as the words of the third verse, and the action there mentioned, are also the true parallell, of that first action performed by *Ioshua* immediately before this, and presently after the passage over *Jordan*, as soone as they were arrived in *Gilgal*, * where *Ioshua* did pitch the

* Iosh. 5. 9.

the twelve stones taken in Jordan, for a memoriall to future ages of the drying up of the said waters of Jordan, and of their passage over it, dry foot; the erecting of which stones in the type, doth signifie in the Antitype the enacting, and registering of the sentence of the utter overthrow and abolishment of the *Hierarchicall prelatieall power* of Archbishops and Bishops first in all our Kings Dominions, and afterwards in the whole *Canaan* or land of the Kingdome of the Beast; it signifies also the sentence of Excommunication, by which it (viz. the Beast) must be confined for ever to the bottomlesse pit whence it issued, *Revel. 17. 8. or cast into the lake of fire and brimstone*, mentioned *Revel. 19. 20. and 20. 10.* typified by the lake of *Sodom*, wherein the said *Jordan* was, as it were cast, when it was dried up; being also therein a prototype of that sea mentioned *Revel. 18. 21.* where it is said, that a mightie Angell tooke up a stone like a great milstone, and cast it into the sea, saying, with such violence shall the great Cittie *Babylon* be cast, and shall bee found no more alluding to that other type mentioned * *Ier. 51. 63. 64.* Even so the words uttered by that * *voice coming out of the throne and saying prayse our God, &c.* is the right parallell of the said apparition to *Josbua* above mentioned; importing the very same commandement which ought to bee made to all the people of God both small and great, as well those that are his domesticall servants, as all the rest of them that feare him, concerning the due consideration of the impor-

p It should therefore have preceded the Covenant because it was the cause of our separation and divorce from the Lord, therefore that *Jonas* was first to bee cast into the sea of *Sodom*, spare it not therefore, or else you must be sure that the Sea will not cease her raging.

q The lake of *Sodom* a type first of the Excommunication of the Church, called by Christ *Gebenna* of fire *Mat. 5. 22.* by Saint Paul to be delivered unto Satan, *1 Cor. 5. 5.* by Saint John

Revel. 19. 20. and 20. 10. a lake of fire and brimstone; secondly, of hell it selfe.

* *Ier. 51. 63. 64.* readie and consider well the contents thereof. * *Revel. 19. 9.* parallell to *Josb. 5. 13, 14, 15.*

* Numb. 27.
 18. 21. See
 Iudg. 20. 27.
 28. 1 Sam. 23.
 9, 10, &c. and
 chap. 28. 6.
 Answer in
 Exod. 28. 30.

tance of the said Covenant that this Christian Israel hath now made with God, as it appears, first by the place, whence the said voyce came, which is the throne; whereby allusion is made to the place where, and to the manner how, the Lord was wont to * answer (from the Oracle) the Kings asking counsell at the Lord, by the Priests bearing the Ephod, *whose lips doth preserve knowledge, and at whose mouth the law is sought, Mal. 2. 7.* And thus the true and faithfull Ministers of the Gospel having first consulted the true Oracles of God onely, that is, his sacred word ought to informe in the name of the Lord, the King and his Nobles that they must prayse and sanctifie that God alone (according to his most holy will & sacred ordinances, commanded in his said word) with whom they are now entred in Covenant, and not onely they, but also by their command, all the servants of the Lord employed in the service of the Lord, in all the Churches of his Majesties Dominions, and likewise all his faithfull subjects *that doe feare the Lord, both small and great*: And that they must therefore abhorre and detest all their former contrary Religion, doctrine, and worship; but chiefly all kind of Popery, either in generall or particular heads, even as they are refuted and condemned, by the said word of God in all the true reformed Churches; but in speciall that they must detest and reject all the usurped authority of all *Hierarchicall* Archbishops and Diocesean Bishops upon the Scriptures of God, upon the Church, upon the Civill Magistrate also, and consciences of men, and all their tyrannous Canons and humane ordinances made upon indifferent

ferene things, against their Christian liberty, as namely all their rites, ceremonies and false doctrines added by them to the administration of the Sacraments, as the Crossing in Baptisme, the kneeling in the receiving of the Sacrament of the Lords Supper, the standing of the Lords Table Altarwise, with tapers, or Crucifixes over it, and bowing to it, or at the naming of Jesus, and the observing of other (by them falsely called) holy dayes, besides that holy sanctified day of the Lord, the which to the utmost of their power they have laboured to expunge out of the catalogue of the ten Commandements of the law. And that hereafter they will adhere to the Lord, serving and worshipping him alone, in all holinesse and purenesse of living, in submitting themselves for that end, to an holy Church government or discipline, taught & contained in the said word of God alone, & void of all humane inventions and additions not grounded upon the same.

Now that this is the true intent of the Spirit of God in the words of this fifth verse, it will yet further appeare, very clearly, if you will consider (besides the two former mentioned verses of the said 19. chapter) both the first and second verses thereof also, in the first of which Saint John tells us how hee heard a great voice of a great multitude in Heaven, saying, *Hallelujah, &c.* giving us to understand thereby, the great joy that the many congregations of the true Christian Churches, especially, of these three Kingdomes, should both conceive in their hearts, and also expresse outwardly both in words and actions, of holy thanksgiving unto the

Lord

a The joy of
Joshua and of
the people of
Israel passing
over Jordan
dry, testified by
Psalm 66.6. parallel
to Revelation. 19. 1.
expressing the
joy of the
Christian Israel
for the assembling
of the
Parliament
Preaching at
the very beginning
of it, liberty
to the
captives, and
to them that
were bound by
the Prelates,
the opening of
the prison, Isa.
61. 2.

The passage
over Jordan
mentioned
Iosb. 3. 9, 10,
11. and 16.
parallell to
the proceeding
in judgement
or Arraignment
of the
Hierarchie in
Parliament,
expressed
Revel. 19. 2.

Lord and acknowledging of that *salvation, & glory,*
and *honour, & power* that was to be given unto him, be-
cause he had put in the heart of his annointed to do
& fulfill his most holy will, in calling together that
most heavenly Assembly of Parliament, to execute
and administer the true and righteous judgements
of God, proceeding *judicially* to the condemna-
tion of the great Hierarchicall whore which had cor-
rupted the earth with her fornications; thereby
also to *avenge* the blood of his servants shed by her
hand, as of them that were already dead, by
the meanes of her most inhumane & barbarous like
cruelties used against them, so of those that were
yet detained prisoners, in great distresse, in her most
vile and base prisons, and especially those faithfull
witnesses of his truth, who had beene confined in
those remote Islands beyond seas, viz. of *Garnesey*
Jarzey and *Syllie*, against whom shee had made warre,
had overcome them and killed them by a civill or ra-
ther a most uncivill death, whereby they were, in
a manner *cast out of the land of the living*, Esa. 53. 8.
having their eyes shut as it were, being barred and
deprived of the sight and company * *of the delight*
of their said eyes; I meane their most deare wives
and children, and after them, of the greatest comfort
of the world, their * *godly friends and acquaintance*,
having likewise their hands & feet bound with bands
having neither the liberty to visit their friends,
or to be visited of them, nor to write unto them (be-
ing forbidden to have either paper, pen or inke.)
And thus did their *corps lie unburied in such publike*
places of the great citie, for the space of * *three dayes*

* Ezech. 24.
16.

* Psal. 88. 4, 7,
6, 7, 8.

I have obser-
ved this con-
cerning M. Burton who was confined in the Castle Cornet in the Isle of *Garnesey*, in
whom especially I finde this type verified to the full, for since the 14 of June, 1637.
in

in which day he, together with his two other fellow Martyrs, and right *companions* were condemned, &c. to his arrivall in the said Island which was the 15. day of *December* in the same yeare, are just fixe whole moneths, during which time he was, as it were in a very darke night of affliction, hid as the spies sent by *Iesbus* to *Jericho* under stalkes of flaxe upon the rooffe of a house: and from that time detained close prisoner three whole yeares, viz. from the said 15. day of *December* 1637. to the 15. day of *November* 1640. Being the Lords day, and the first of the last moneth of the said third yeare, in which day he heard the great voyce of the Heavenly Parliament saying unto him, *come up hither.*

and a halfe onely, (though their said enemies had confined them there till death) at the latter end whereof, *the spirit of life comming from God, entred into them, and so revived them*; so that they could then stand upon their feete, being loosed of their said bands, having heard that great voyce comming from the heavenly Parliament then assembled in *London*; the voyce whereof was so loud, that it was heard of them, from those remotest places of the Kings Dominions, saying unto them, *Come up hither*, and they obeying the same, did presently ascend up to the said Heavenly Assembly, gathered in the foresaid City of *London*, wherinto they entred in a most glorious cloud of witnesses, rejoycing for their said deliverance, as it is said in the first verse of this said 19. chap. which was on the contrary a most bitter and spitefull fight to their enemies that might see them thus honoured of God and men. The event of all which most glorious workes (thus begun and profecuted, according to the foreappointad decree of God, thus also revealed unto us by *Saint John* in these two chapters of the * *Revel. viz.* the 11. forecited, and the nineteenth, compared together) doth give I am sure such a cleare light to all the businesse, now in hand, *ex ungue leonem*, that no bo-

v These are the true members of the true Church called alwaies heaven in this Revelation opposed to the Hierarchicall, National earthly Church of the Prelates.

* Revel. 11. 12. 13. and chap. 19. 1. 2. 3. 20. 21.

H

2 Iosha. 6. from
verse the 1. to
the 12. is con-
tained an Hi-
storie parallell
to the pre-
diction in
Revel. 19. ver.
6, 7, 8.

3 This con-
quest of Ieri-
cho, as well
as that of
the rest of the
land of Cana-
an, was corpo-
rall (though
this first was
performed in a
spirituall ex-
traordinary
manner) there-
fore their
march about
Iericho is ac-
cordingly or-
dered in a war-
like corporall
manner.

die will no more doubt of it. But yet consider the next following action, set downe in the first and eight verses of the said 19. chap. namely, that presently after the precedent voyce which did proceed from the throne, *John heard another like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying Hallelujah: for the Lord that God, that Almighty one hath reigned, &c.* In which words I say, is summarily and mytically contained the historie, related more fully in the 6th chapter of *Iosha.* concerning the falling downe of the walles of *Iericho* (which was the first Citie taken in the land of *Canaan*, being beyond *Jordan*, by the blowing of the *Seven trumpets of rams hornes, borne by seven Priests before the Arke*, which was carried by them round about it once in a day for the space of fixe dayes: but the seventh day, they were to compasse the said citie seven times, and at the seventh time when they should heare the said Priests making a long blast with the said rammes hornes, they were bidden to shout with a great shout, because then the wall of the Citie should fall downe flat, and the people should ascend up every man straight before him. 7 In their march about this citie, the whole congregation was divided in three severall squadrons or troopes, keeping this order, first the armed men were to march in the fore-front of the Armie going *before the Priests that blew the trumpets*; who in the second place marched before the Arke, which was carried by the Levites upon their shoulders, going in the midst of all the Armies: Then in the last place the *reeward came after the Arke of the Lord, the Priests* going

going on and blowing with the trumpets. All which company thus ranged in battell array, and compassing the said Citie once a day for sixe dayes, and seven times the seventh day, *It came to passe at the seventh time when the Priests made a long blast with the rammes hornes, that the people shouted with a great shout, and then the wall fell downe flat.* * And thus the three severall companies noted by *S. Iohn*, having shouted with a great shout their *Hallelujah*, the walles of the Spirituall *Iericho* falling downe flat, had great reason to say that then *the Lord God omnipotent*, did begin to enter into his reigne, and that therefore they should be glad and rejoyce, and give honour to him, because then was come the marriage of the lambe, for as in the sacking of *Iericho*, * *Ioshua* had care of *Rahab* the harlot, and therefore commanded the * two spies that had spied out the Countrey, they should goe into her house, to bring her out thence, and all that she had, with all her kindred, to put them without the campe of *Israel*, there to bee purified according to the law, even so Christ he is willing to save his Church, (which had played the Harlot, with the great whore with whom shee had polluted her selfe, having drunke very deepe of her abominations out of her owne

† This is a spirituall conquest, whereby these Christian Kingdomes are to be conquered to Christ, in slipping from off their necks, or casting off the cruell and intollerable yoke of Antichrists usurped tyrannicall power, to take in lieu thereof the most easie yoke of Christ, embracing the sincere profession of his truly reformed Religion, and submitting to his ho.

ly Church Government & discipline: therefore the order kept by these three troopes in their march & uttering of their *Hallelujah* after their said conquest is different from that of the type; because the spirit of God hath as it seemes reference to the Spirituall warfare of the Parliaments; where the honorable house of Commons representing the whole bodie of the Kingdome, doth as it were march in the forefront of the whole Armie; Then the Peeres of the land, Princes of the Tribes of their fathers, and heads under God and the King of the thousands of *Israel*, doe follow after: then the Priests or Ministers come in the rereward of the said Armie, with the rammes hornes of the powerfull, though most despised preaching of the word of God and fervent prayer of a long blast; bearing upon their shoulders the laborious Ministerie thereof, where-

by especially, the wall of this *Jericho*, (I meane according to *Prov.* 18. 11. these rich Vice-Roys, Merchants, and Mariners superbuous and ill acquired wealth, *wages of unrighteousnesse* so called, 2 *Pet.* 2. 15. which was as *their strong citie, and as an high wall in their owne conceit*,) must bee tumbled downe: These come in the last place, because their proper place is occupied by those who should bee thrust out of it. *Josh.* 6. 23. &c. a By these understand all the true witnesses of Christ, and among them especially they, that have suffered for the truth, who are to informe and shew by the word of God how the Church ought to be reformed and purged of all false Popish and Arminian doctrine and Idolatries of all the Popish garments, and superfluous ornaments of that pompous will-worship and Liturgie, and of all the ragges and superstitious dayes of feasts or fasts, all which ought to be abolished. See the Law, *Deut.* 12. 12. verse 13. and the law for the cleansing of the leprosie, *Levit.* 14. 8. *Numb.* 5. 2. 3. and for the practise thereof, see *Numb.* 12. 14. 15. and *Ezech.* 16. 52. 54. for the performance of this in the Antitype weigh. *Revel.* 19. 7. 8. and 21. 13. the latter end.

cup;) and to bring her now within the covenant, the time granted unto her to make her selfe ready being passed: wherein the spies forementioned were employed, not only to strip her (for her greater shame) of all her polluted garments, and in stead of them to put on her mourning weedes, but also to shave her head (to humble her the more) and to pare her nailes, that afterwards she might by arrayed in fine linnen cleane and white, against the day of her marriage with the King him himselfe of the Christian Israel.

And thus much shall suffice for the present for a tast of the Parallell, very necessary as I judge not onely for the better understanding of the place of the *Revel.* the exposition whereof wee have now undertaken, but also for the greater encouragement of the said honorable Assemblie now thus gathered together by the Lord to judge the said whore in fighting the Lords battells against her. To whom I will yet say further in the name of the Lord, that they should not faint though, they finde by experience this first Citie of *Jericho*, to be not onely
agreat

a great one, & walled up to heaven, but also shut up every straightly: for seeing you have such a Captaine as that victorious warrior, the great *Iehoshua* going as it is already said, before you; and his Priests with sounding trumpets to crie alarm against thee, there with all to beate down their tallest & strongest walles flat to the ground, you must be assured that though themselves were as tall and strong, as were of old those Gyant-like *Anakins*, yet you shall vanquish them and ransacke their Citie. But with all, permit me I pray, for the discharge of mine owne conscience to advise you, yet in all humility, of one thing more, to which the said Parallell doth yet further leade me, not to be omitted, but which ought rather to be as I suppose duely considered. In respect of which I am a continuall Orator to God for you and his holy people, that he may avert it from you, I will expresse it unto you better in the words of *Ioshua* himselfe, speaking to all the people, in the time of the compassing of the said Citie of *Iericho*, saying to them as I doe now to you; * *In any wise keepe your selves from the accursed thing, least ye make your selves accursed, when ye take the accursed thing, and make the campe of Israel a curse, and trouble it, for all the silver and gold, and vessels of brasse and yron, that are already consecrated unto the Lord, must come into the treasure of the Lord. Take heed therefore I say, of the sinne of Achan: who when hee saw among the spoyle: a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, he coveted them, and tooke them, and hid them in the earth, in the midst of his Tent, and the silver under it.* But let none of this heavenly Armie, al-

* *Iosh. 6. 18, 19.*

Idem cap. 7. 21
wherefore all
Israel was
troubled: 36.
of them were
Killed, and the
rest fled before
the men of
Si. vers. 4. 5.

* Revel. 19. 14 ready & clothed in fine linnen, white and cleane, de-
 file their said garments, in covering as did the said
 Prince (any of the spirituall renews or goods
 whatsoever belonging to the Church,) neither per-
 mit that any should yet continue to appropriate
 them to their earthly Renewes or demeanes, or
 to bring any of them into their houses. Remember
 what Moses the servant of the Lord said of old to
 that ancient Israel, Deut. 7. 25. 26. *Covet not saith*
 * Isa. 30. 22. *he, the silver or gold, that is upon their images, nor take*
it unto thee, lest thou be snared therewith: for it is an
abomination to the Lord thy God: bring not therefore
an abomination into thy house, lest thou be a cursed thing
like it: but utterly abhorre it, and count it most abomi-
nable, for it is accursed. Heare what he saith further
 to the same people in another place. * *There shall*
cleave nothing, of the interdicted thing to thine hand,
that the Lord may turne from the fiercenesse of his wrath,
and shew thee mercy, and have compassion upon thee,
and multiply thee, as hee hath sworne unto thy fathers.
 O let all such, consider rather and ponder it well in
 their hearts, what is become of many of the houses
 & demeanes of a great number of the late Impropr-
 iators, & of their Impropiations, and take it to heart,
 considering that many of those *who devoured that*
which was holy, have found it a most dangerous snare
 as saith Solomon, Prov. 20. 25. *and have consulted*
shame to their houses, as saith Habackkuck 2. 10. *and*
sinned against their soule. *Felix quem faciunt aliena*
pericula cantum, it is a happie thing to learne wise-
 dome by the affliction or chastisement of another;
 let not also the least part thereof bee brought into
 the Kings Treasurie. I say no more, because

* I

* I know that my Lord the King, with his Princes, is as an Angell of God to discern good and bad; who as another Iehoshaphat, desirous to bring his people backe againe to the Lord their God, hath called and assembled you in this Jerusalem, for the judgement of the Lord, with this charge; To doe in the feare of the Lord, faithfully and with a perfect heart, so that what cause soever shall come to you of your brethren that dwell in your Cities, betweene blood and blood, betweene Law and Commandemens, statutes and judgements, that ye should even warne them, that they trespassse not against the Lord, thereby to bring his wrath upon you, and upon your brethren: therefore as he said againe to the very same a litle before, so hath likewise I am sure our said Prince spoken unto you, saying; Take heede wh at ye doe, for ye judge not for man, but for the Lord, who is with you in the judgement, wherefore now let the feare of the Lord bee upon you, take heede, and doe it, for there is no iniquitie with the Lord, nor respect of persons, nor taking of gifts. In a word, * Render unto Cesar the things which are Cesars, and unto God the things that are Gods, for dealing thus courageously the Lord shall be with the good.

Having now at last in the precedent discourse, found out, (as I am fully perswaded) by the favorable assistance of the spirit of God, together with that faithfull and unfailing guide of his owne appointment, the foresaid type of the journeys of the children of Israel travelling from Egypt to Canaan, and at length discovered the particular Countrey, through which runneth, that powerfull mysticall Euphrates, which hath thus since the forementioned time of the first Reformation of Religion, (till the

* Deut. 13. 17.

* 2 Sam. 14. 17.

2 Cron. 19. 4. 7, 8, 9. & 10.

* Mat. 23. 23. in restoring Church lands, impropriations, Church tithes, &c. to whom they belong.

the drying up of it, now fulfilled, by the powring out of the said fixt Viall) hindered the perfecting of the said Reformation. Having also shewed, what are the mysticall seas which it makes in its course, or powerfull dominion, established in the said Kingdome, thus divided into two great Metropolitan Seas or Dioceses: As also, the very time of the drying up of it; and spoken of some of the most admirable and wonderfull workes of the Lord, that are already performed, by his most powerfull overruling hand, since the drying thereof, and that are yet in hand, and which he will not now leave unperfected, nor desist any more from the full accomplishment of them: because the time now begun & foretold by that Angel which Saint John saw standing upon the sea, and upon the earth, or earthly sea; whereof lifting up his hand to heaven, he sware then, by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, there should be time no longer. * But that in the dayes of the voyce of the seventh Angel, when he should beginne to sound, as he hath now, as was shewed before that then the mysterie of God should be finished as he had before declared to his servants the Prophets. All these things I say having beene thus premised, it is now manifest, and very easie to be understood that the Ships that were traffiking upon the forementioned Seas are nothing else, then the Hierarchicall Courts of such Metropolitan Archbishops and of their other brethren the under Diocesan Bishops: the divers Officers whereof, are thus represented unto us in this text by the Holy Ghost, by such names

* Revel. 10.
5. 6.

* Verse 7.

names and titles as are ordinarily given to sea-faring men, which are diverse; having also divers titles whereby they are called, as was before noted in the Analysis of the text.

The first whereof are called by the title of Ship-masters, which in the Originall are expressed by the word *Kuberners*, signifying properly a Governor: which Governours and Ship-Masters seeme to bee two distinct officers or offices, bearing two distinct charges in Ships, both specified also by Saint *Luke Acts 27. 11.* Where he saith, that *the Centurion beleev'd rather the Governour and the Master of the Ship, then &c.* The first of which Officers is here mentioned, being the very same title or word by which the Apostle *S. Paul* doth call those Church Officers of the Primitive Churches, which now, among those that are truly called, by the title of the Reformed Churches beyond Seas, are named *Elders*, & here Lay-Elders by some, or ruling Elders by others; which are those **Helpes in Government*, * *Rom. 12.8.* or rather *helping governours*, whom elsewhere the Apostle calls *Presidents* or *Wise Rulers*: as in the first to the *Thes.* chap. 5. verse 12. also when hee saith, *We beseech you brethren, to know them which labour among you, and are Rulers or Presidents over you*, in all which places hee useth the very same word that is here employed by the Prophet speaking of these Ship-officers. Which Rulers, Presidents, or Governours are of two sorts, the one of them being Pastors and teachers, *who labour especially in the word and doctrine*: the other are those that are onely *Ruling Elders*, or *Helping Elders*, because they are or should at least bee *Helps*, to assist the *Ministers* in

* *Origen. lib.*
3. *contra Cel-*
sum.

* *Ambros. in*
1. *ad Tim. 5.*
he lived about
the yeare of
the Lord. 874.

* By which
places it is
manifest, that
by the meanes
of those El-
ders, who were
not onely aged
men but teach-
ers and gover-
nors of the
people, things
were orderly
communicated
with the mul-
titude.

the administration of the Church discipline, or in the Governement of the said Church, who are so distinctly specified, or precisely distinguished by the Apostle in his first to *Tim.* chap. 5. verse 17. when he saith, *let the Elders that rule well, bee counted worthy of double honour; especially they, who labour in the word and doctrine:* Which were also very well knowne in *Origens* time, who lived about the yeare of Christ, 226. who did thus distinguish them, when writing against *Celsus* he saith, * *Nonnulli praepositi sunt qui in vitam & mores eorum qui admittuntur inquirant, &c.* There are some ordained, to inquire into the life and manners of such, as are admitted into the Church, that they may banish such from the Publique Assembly, that perpetrate scandalous acts: so likewise in *S. Ambrose* his time, as it appeares by that famous text of his, * *Vnde & Synagoga & postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia, &c.* There were Elders in the Church under the new Testament, as well as under the Law in the Synagogues, (as it appeares clearely by these few places of the Old and New Testament, viz. 1 *Kings* 6. 32. 2 *Chron.* 19. 8. 11. *Jer.* 26. 10. 11. *Ezec.* 7. 26. which were in steed and did represent the whole Congregation as may be seene *Exod* 12. 3. 21. and 19. 3. 7. see also in the New, *Mat.* 27. 2. *Marke* 15. 1. *Acts* 4. 5. 6. &c.) without whose advise and counsell nothing was done in the Church, &c. saith that father. Which officers I meane both * Pastors and Elders are also called guides or Overseers by the Apostle, *Heb.* 13. 17. where he charges the *Hebrewes* to *Obeey them that had the oversight of them;* or that were their Guides

or Rulers. Of which the Assemblies of Consistories, Colloques, and Synods, both Parishionall, Provinciall and Nationall of the said Reformed Churches beyond seas, are composed; who have also the managing and disposition of all Church affaires.

Concerning which Assemblies (it will not bee amisse to say this by the way,) that they have alwaies for President or Moderator a Pastor or Minister, the rest of the said Assemblies, both Ministers and Elders, being his Assessors to vote and judge with him of ** what cause soever concerning the Lord,* * 1 Cor. 19.8. *or any controversies which comes to them of their brethren that dwell in their particular cities and congregations:* The said Moderator being as it were the mouth or Speaker in the said Assemblies, both for the examining of the businesse treated or discussed among them, the taking of the voyces or opinions of the said Assessours and Judges, and pronouncing of their opinion or sentence, concerning the said matters thus agitated among them, and that according to the pluralitie of voyces. Which Moderator or Speaker is alwaies chosen in the first session of the said Nationall Synod (lawfully convened from two to two, or from three to three yeares) by the said Pluralitie of voyces both of the said Ministers and Elders there assembled, to be the President thereof, during the same. But in the Colloques or Provinciall Synods composed likewise of all the Ministers of the said Province, and of one Elder at least of every particular Congregation of the same, the Ministers in their successive turns from the eldest of them to the youngest are the Moderators,

b In Mat. 5. 22 fore-alleged, Christ doth lay downe the first platforme of the Church-governement or discipline which hee would have to be used in his Kingdome of grace under the N. T. according to that of the old Synagogue to the end of the world: which he afterwards doth more fully establish, Mat. 18. 15. 16, &c which two places are parallels expounding one another: for the word *synagoga*

shewes what is to be understood by that other, *synagoga*, viz. not the whole congregation promiscuously, but such Elders, chosen out of it, whereof the smaller Synedrums of every Synagogue or particular Congregations among the ancient Iewes, were composed, of whom we have spoken before, out of Exod. 12. 3. 21. and 19. 3. 7. Again the word Ecclesia doth likewise shew that by the word *Synedrion* we are to understand, not onely civill Magistrates, called also by the title of Elders very often in the Old Testament, but likewise such Ecclesiasticall Officers as we now doe speake of, bearing the same title, who as the former are to be chosen from among the godliest, wiser and discreetest of the said Congregation,

derators, continuing in the said office from one Colloque to another; that is for the space of three Moneths, to see with the Scribe, (who also is most commonly chosen from among the Ministers to keepe the Registers of the said Assemblies) the execution of the said matters therein voted: Or (as it is observed amongst us from one Proposition to another) that is for the space of one Moneth onely, at the beginning whereof the said Ministers use to meete, to heare one another, treating in the publick Congregation, in their successive turnes, such a portion of Scripture, as is appointed by them all; thereby to fit themselves for the function of the holy Ministerie (by the mutuall brotherly private admonitions given by each of them to him that in his said order hath made the said exercise in publique audience of the Church) and also that they may in effect by that meanes see the proficiencie of each other in the same. As for the Parishionall Consistory, which is the *b* Senate of every particular Congregation composed of the Ministers of the same, (if they are more then one) and of some competent number of Lay-Elders, and Deacons; according to the greatnesse or smalnesse of the same Congregations: therein I say the said Minister or

Ministers

Ministers Successively, are moderators from one Sabbath day to another. In which day, especially they doe meete most commonly all of them together, both Minister, Elders, and Deacons, in the Church, after the Sermon in the afternoone, there to consult concerning the scandalls or offences comitted by any members of the said Congregation, either in publique or more privately: and that either to reconcile parties that are at variance, to warne them that are unruly, or to proceede in brotherly charity by the censures of the Church against such as are rebellious, and that will not bee admonished: in a word, to set all things in order that may be amisse to the glory of God, and better edification of the Church. The Deacons are there present also whose peculiar Office concernes the poore of the Parish, consisting in the gathering of Almes for them, when some extraordinary occasion requires it so, or in receiving also at the issue out of the Church for to supply the want of their poore brethren: finally, in distributing the said Almes, faithfully, by the order and advice of the said Ministers and Elders, for the reliefe of the more needy members of that congregation especially, whereof they themselves are members; of whom they are obliged, to have an especiall care every one of them according to his particular distinction, or quarter assigned unto him, in visiting of them, especially in the time of their affliction, and suffering none of them to goe a begging. Of all which almes both received and distributed, the said Deacons are obliged to keepe, and to render also a faithfull account every Communion day, to the said Mini-

sters and Elders, and in the presence of the chiefe householders of the said Congregation, who may assist at the giving of the said accompts, that they may see how their Almshouses are distributed, and may know the better the estate of the said poore, thereby to be the more excited to bountifullnesse. Now all these Offices doe acknowledge (I meane in spirituall matters onely, which doe concerne the administration of the keys of the Kingdom of Christ,) for otherwise *they are subject in all things unto the higher powers, which are ordained of God;*) None but Christ alone (who is the King of his said Church) for their Hierarchicall and supream head: Yet neverthelesse in such a manner as that they confesse also that the said Churches Assemblies are subordinate one to another, according to that Canon, *1 Pet. 5. 5. be subject all of you one to another, &c.* so that in difficult affaires, or in case of grievance (if it fall out in any matter of judgement or censure, either for doctrine or manners) both officers & members of the same Congregations, *preferring one another in honour, Rom. 12. 10.* doe accordingly appeale from the lesse Assembly to a greater, as from the Consistorie to the Colloque, or Provinciaall Synod, and from this to the Nationall, where the more difficult matters of doctrine and manners are concluded and determined by the ^e word of God. The said Judges, or Church Governours, having no other rule to governe the said Churches, committed to their charge, or to judge of any of the said cases, but the Scriptures onely, whereupon are grounded all the Canons or Articles of their church discipline, which is the particular rule, whereby

* Rom. 12. 9.

^e According to the practise of the Apostles *Acts 15. 3. 1. 4. 6.* &c. there imitating the ancient practise of the Jewes appealing from the lesse by Synedrion to the great Synedrion at Jerusalem as it is manifest out of *2 Cor. 19. 8. 10. and 11.*

by they are also to decide and determine of all the said Ecclesiasticall businesse; and affaires. And though all the Ministers among them, bee of equall authority and power, and likewise all Elders and Deacons, none of them pretending to have a greater authority then the other, or to bee above one another: that is one Minister above another; one Elder above another; or one Deacon above his fellow officer: no more then any one Church or Congregation doth nor, nor ought to assume to it selfe any power or authority over another, as the greater above the lesse, or those of any great towne over them of the Villages, being as they beleve, very well grounded therein, upon the word of Christ himselfe *Mat. 20. 25, 26. and 27. Mar. 10. 42, 43. 44. and Luke 22. 25, 26.* Yet there is no confusion for all that, among the said Churches Orders or Officers, (as it is ordinarily objected by the Adversaries of the said Church Governement) but a more convenient and very decent order is observed among them: The Ministers being above the Elders in dignitie of Office, place and honour, and the Elders above the Deacons: And the more ancient Ministers having also the precedency of the younger, which is likewise observed among the Elders and Deacons, according to the Rule of the Apostle, speaking to all such divers Church officers, *Rom. 10. 12.* and saying unto them, that they should preceede one another in honour: * *1 Pet. The young submitting themselves unto the Elders; yea all of them, beeing subject in a decent order one to another, and alwaies cloathed with humility: because God resisteth the proud, and giveth grace to the humble, as saith Apo-*
file

* 1 Pet. 5. 5.

the Saint *Peter* in the fore alleadged place, after the prohibition given there to all dominiering Prelates, that they should not be *Lords over* ^{the} Gods heritage.

All which Church Officers having since for many ages past, beene altogether cashier'd out of the Church, and deprived of all that Church Government by the Roman Hierarchicall earthly power, forementioned, of the Pope, together with the said Consistories and Colloques: in stead whereof they have erected the foresaid Hierarchicall Courts & Officers, the most part of them being but lawyers, or laikes (to use their owne terme) no more then they esteeme our Church Elders to be: To all which they have given as new Offices of their own moulding and humane invention, so likewise new names and titles of their owne fabrication also, none of them being * *of the fathers planting* as saith Christ. And such are those of the first forementioned ranke, and order as their Suffragan Bishops, Chancellors, Archdeacons, Deanes, Commissaries or Highcommissioners, which sit as Judges in the said Courts, and to whom, that Hierarchicall power of the Pope, Archbishops, &c. hath committed the Administration of the keyes, not of Christs Spirituall kingdome, (as Christ himselfe gave to *Peter*, & to the rest of the Apostles representing then the whole Church) but of their earthly Hierarchicall Kingdomes; having appointed them to bee the sole Judges in Ecclesiasticall causes and matters. Then the next that follow, which are of the second ranke, as namely their Secretaries, Dataries, or Registers, Advocates, and Procurors occupying Ships. Then follow in the last

* Mar. 15. 13.

last place, the third and last sort of them, viz. their Promooters, Apparitors, Solicitors, to which may also be very well added all that rable of Questmen, Sidemen, Inquisitors, Church-wardens, Pursivants, &c. all which are right *Aucupes Aulae*, or flies of the Inquisition, nay all I am sure both great and small, birds of a feather and hatcht all of one damme, I meane that whore of *Babylon*: All which doe trade on the Sea, or, word for word, as it is in the originall ~~laboure the Sea~~ *laboure the Sea*. Whereby the Holy Ghost alludeth manifestly to the worke of Husbandry, and to those that are occupied in that calling to labour the ground, breaking the clods of it, and cutting it with the plow: A goodly metaphor indeed, very well befitting, and clearly manifesting the right manner of the trading of these Officers upon this seas: which is also used elsewhere to the same purpose, viz, *Psal. 129. 2, 3.* where the Church of God is represented complaining of her Enemies, and saying, *Many a time have they afflicted me from my youth: and yet they have not prevailed against me. The plowers plowed upon my backe, they made long their furrowes, by which Metaphoricall speech the cruell afflictions of the Church thus laboured or plowed up, as it were, by her Enemies are meant.* Which dealing doth very fully agree to all the Pnaticall offices of those Hierarchicall Courts; who plow thus the seas or peoples, over which they are established, when once they doe fall into their lurches, or are brought under their tyrannicall power: even as the plowman doth the ground, but not as he, thereby to fit it and prepare it the better, to receive the good seede, that it may bring

K.

forth.

forth the more fruite to the owner; but rather as the hirelings use to doe, hiring the ground, and wearing it with tilling, till they have sucked all the fat thereof, and filled their owne purses, to the great prejudice and manifest dammage of the owner.

And thus much for the meaning of the words of this present text. In the exposition whereof, I have beene constrained to insist thus long, because it hath beene heretofore otherwise expounded and taken in another sence, by the former interpreters, then I have done now, being led thereunto, first by the exposition that the Angell himselfe doth give to the waters or sea, wherupon both the whore her selfe sitteth (as it hath beene shewed out of * *Revel.* 17. 15.) and these her Officers doe trade: as also by the consideration of the type of this Church mentioned before, the which I have followed from journey to journey, or from one moneth to another, especially in the last of the third great Period or part of her voayge through the wilderness, comparing the estate, time and events of this christian Church, to those of that ancient of *Israel*, wherupon I say I have grounded this my exposition; the which nevertheless I doe willingly, and with all humility submit (as I did when I first preached it in publike) to the wise and charitable censure of the rest of the most faithfull and painefull labourers, my fellow-brethren in the Ministerie, rowing hard with us in the true ship of Christ (being in the midst of those Seas tossed with mighty waves in great jeopardie,) that they may bring his true Disciples to the shore of heaven, in drawing them out of those troublesome and dangerous hierarchicall seas: whom I desire

* See also *Esa.* 8, 7. and 18, 3.

fire not to cast it away as a new Doctrine, though it might seeme so at the first sight, but to ponder it well before, though they finde it clothed in a very course and homely language and yet borrowed; in which having dared to walke thus farre in publike, I will yet adventure a little further, observing out of this text thus expounded some few points of Doctrine, the which I meane to handle as briefly as I can to apply them to some use of Admonition and exhortation. And first in generall considering that all this Hierarchicall forementioned earthly power represented by the said Euphraticall Jordan, and all the Officers which doe exercise or administer the same power, doe proceed all of them (though some more immediately & manifestly then the other) from that Vniverfall Papall Sea, *the common Mother of all the other * Harlots, and abominations of the earth:* * Revel. 17. 9. and that all the said Officers are thus represented unto us in this text, under those foresaid titles of Seafaring men or Sailors in ships, whose offices and unlawfull practises doe all issue of the same Source, this I say may yeeld this point, viz. that

The Beast of Rome together with the false Prophet, have changed Christs fishing Ship, or true Church, into a very Pirate Ship, or denne of theeves; who in stead of gaining soules to Christ doe leese them, and in lieu of bringing them to Heaven, cause their passengers to make ship-wrack, both of soule and body in hell, as it appeares not only by the words of our Saviour, speaking to the Scribes and Pharisees of his time, the right predecessors of these, both of them having beene the murthers and persecutors of Christ and his saints, and saying unto them Mat.

Doct.

23. 17. *Woe unto you Scribes and Pharisees Hypocrites, for ye compasse sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell. And againe, speaking of them to his Disciples, he saith: Mat. 15. 14. Let them alone, they be blinde leaders of the blind. And if the blind leade the blind, both shall fall into the ditch: this truth is likewise manifest by that which is said in particular of their followers, Revel. 13. 8. That all the names of the dwellers upon earth who should worship the Beast, were not written in the booke of the Lambe, slaine from the foundation of the world. But especially it is cleare by that which is written in the next chapter, viz. 14. verse 9. 10. where Saint John saith that the third Angell following the two former, of whose message he had spoken in the precedent verses, said that if any man should worship the Beast and his Image, and receive his marke in his forehead, or in his hand, the same should drinke of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation and hee should bee tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the lambe, &c. And as for their prophaning thus the said true ship of Christ, namely his Church and Disciples; see likewise what Christ did reproach to the foresaid Scribes and Pharisees, Marke 11. 17. Which may as well be applyed to these, as it is related by the Evangelist who said, that Christ teaching, said unto them, is it not written? * My house shall bee called of all Nations the house of prayer; but ye have made it a den of theeves. And so in John 2. 13. &c. where it is said, that the Jewes Passeover being at hand, Iesus went up to Jerusalem, and found in the*

* Mark. 11. 17.

the Temple, those that sold oxen and sheepe, and doves, & the changers of money sitting, true types, of all these, both Merchants and Saylor in their trading ships. And when he had made a scourge of small cords, hee drove them all out of the Temple, and the sheepe & the oxen, & poured out the changers money, & overturned the Tables; and said unto them that sold doves. Take these things hence, make not my fathers house, a house of merchandise. As I wish, and am in very good hope that he is now making such another whip, in and by the meanes of this honorable house of Parliament, called also (as it is reported) by some, though in derision, it may bee, or rather by feare, a whipping Parliament) to scourge out of the ship or Church of Christ, with the same spirit of zeale as he did; all such Pirat-officers, none excepted, whether of the first, second, or third, forementioned rancke or order; together with all the Simoniacall Patrons) hucksters, abettors and sellers of Church-benefices, Ecclesiasticall censures and excommunication, yea sellers of bodies and * *soules of men too*, as it is said in the 13. verse of this chapter, *who* for filthy lucre sake, trade for soules*: who together with their chiefe owners must not only be whipt out, but also should be cast over board, into the deepe pit of Perdition, but especially the false leaders & their Head.

* Revel. 18.

13.

* Pct. 5. 2.

First because he is a right * *Apollyon* both Actively and Passively; Actively in that like a most cruell & foaming boare of the wood he made great havock of the most laborious and diligent husbandmen, to whom Christ had let out his vine, which he and his said Officers have also most miserably wasted; a

Reason 1.

* Revel. 9. 21.

c Hee hath
beene by these
meanes the
chiefe cause of
all the corpor-
all plagues
wherewith God
hath so often
visited this
land, as may
be seene pro-
ved at large in
Sions plea.

And hereby it
appeares also
that the plague
of the second
Viall is both
corporall and
spirituall, the
spirituall no-
ted in these
words, it be-
came as the
blood of a
dead man, the
spirituall in
the following
"Revel. 16. 3.
4, 5, 6.

d As by the
forementioned
witnesses of
Christ, and
many other
betides.

very °destroyer, who (by the bitter poyson of his
false Arminian doctrine, Idolatries, false ceremo-
nies and superstitious service & human-like liturgie,
common-perjuries, which (by the meanes of that
most unnaturall and cruelly torturing Oath *ex
officio*) he hath caused: As also by the most ungodly
Prophanation of the Saboths of the Lord,) hath
killed both corporally and spiritually many of those
fishes which might have beene before, mooving at
least, if not truely living in that sea; His Courts
also of Arches, High-Commission, &c. having
beene but, as so many * seas of blood, like to the
blood of a dead man. And all the Officers thereof
having beene but as so many horseleaches or blood-
suckers, who have made them-selves drunke with
blood: Yea his sea having been a *Sea mingled with
fire* also, *Revel. 15. 2.* and therefore like hot scal-
ding waters, as they have beene found by woefull
experience by whomsoever hath dared to touch
them or come too neere them, or to medle any way
with them, either speaking, preaching, or writing
against their great goddesse *Diana*, or Hierarchicall
whore, or discrying by any meanes whatsoever,
their most sacrilegious craft or traficke. Hee is no
lesse the great Apollyon Passively as *Judas*, whose
very succesor he is, whom Christ calles *The sonne of
Perdition* *John 17. 12.* and likewise the Apostle
Saint Paul 2 *Thef. 2. 3.* as being a man devoted and
destined to perdition, both of body, *Revel. 18. 2.*
and of soule, cap. 19. 20. and meetest it should,
whose originall, as it hath beene shewed, is from
the *bottomlesse pit*, his proper Element: as it appeares
mani.

manifestly by that which is said, *Revel. 17. 8.* of this Beast by the Angell to S. Iohn: *The Beast saith he that thou hast seene, was and is not, & shall ascend out of the bottomlesse pit and shall goe into perdition.*

Secondly, he is also the man of Sinne, so called in the fore alleadged place of *2 Thes. 2.* alluding (as it is very like) to that so frequent name or title, used in the Old Testament of * Aher-belia!l, given some times to the sonnes * *Eli*, whose very brethren and successors both the Beast and the false Prophets are, with all their traine of Merchants and Marriners. It is also applied to those two false witnesses, brought (by that Iezabel, wicked *Achabs* wife) against poore * *Naboth*; to deprive him both of his life and vineyard, (as this wicked Iezabel (so called likewise as being the right Antitype of that *Revel 2. 20.*) hath often done by the meanes of her false and corrupted Iudges or shipmasters of hers) the historie whereof you may reade *1 Kings 21. 7. 8. &c.* which title is rendred in the said place of the *2 Thes. 2. 3. 8.* forealledged with an emphaticall demonstrative Article taken there *ὁ υἱὸς τοῦ ἀνθρώπου*, pointing out this as if he were the chiefe Captaine or ring leader amongst the sonnes of *Beli*all; a primate no lesse then Superlative amongst them, though of very little Laud. Which perhaps may have given occasion to some, to deeme him no lesse then a great devill incarnate. Saint *Hierom* speaking of the father, thus explicates it, *Homo in quo fons omnium peccatorum, est.* A man who is the very source of all evils, both spirituall and corporall as it is shewed and proved at large in Sions Plea. *Aquinas* thus *Omnium hominum pessimus, ut Christus omnium optimus*: the worst of all

2 Reason.^{oe}

^e In Hebrew *Belisragual*, signifying without profit or without yoke, a lawlesse rebellious and wicked, which name is given unto Sathan or Antichrist, opposed unto Christ in *2 Cor. 6. 15* besiring very well this great Vice-Roy.
* *Sam. 2. 12.* See also Iudg. 19. 22.

* King. 12.
30. &c.

Numb. 23. 3.
and

34. 16.

all men, contrary to Christ, who is the best of all. Ours thus, a man whose very composition is of sinfulness, notoriously, peerlessly vicious; not onely in his owne person, but as another * *Feroboam*, having made the people of God, from *Dan* to *Beersheba*, to sinne. A right *Balaam*, so like, that *ovum ovo non similis*, one egge being not more like another, then hee is, like that very type of his, that false Prophet; wherefore that very name is given to him *Rev. 2. 14.* of whom it is said, *that he taught Balac to cast a stumbling blocke before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication, as wee shewed but now.* Wherefore as the wrath of the Lord was kindled against Israel, and a great plague was sent among the congregation of the Lord; so is it come to passe also in this *Laodicean* lukewarme late times, wherein so many have been killed both corporally & spiritually, that to no other time, then this present, can be most justly applyed (as was noted before;) that saying of Christ *Mat. 24. 22.* that except Christ in his most wonderfull and unspeakable mercy had not now, (as hee hath to the great praise of his most holy Name,) shortened these dayes both of spirituall temptations and provocations, yea and (more then in *Balaams* time) of most violent injunctions and constraints to eat things sacrificed unto Idols, no soule was like to be saved; so also of most horrible and abominable treasons and conspiraies tending to the utter confusion, and in all likelyhood finall and totall overthrow both of Church and Common-wealth in these three Kingdomes especially: To that there was no flesh like to be spared, especially of the best professors, who were thereby like to paral-

parallell the desolation of that so great and flourishing Empire of *Germanie*; of that so long reformed Kingdome of *Bohemia*, and of those so famous and purely reformed Churches of that so late flourishing Principallitie of the *Palatine*, if not to excell them. If it had not bene the Lord, who hath bene on our side, when such monstrous and Gyant like Vice-Royes and Traytors were risen up against us: * for then they had swallowed us up quicke: their wrath being so vehemently kindled against us, then their waters had overwhelmed us, the streame whereof had gone over our soules. Then those proud Hierarchicall waters had gone over our soules. But blessed bee the Lord, who hath not given us a prey to their teeth. Our soule is escaped as a bird out of the Snare of such foulers, the snare is broken, and we are escaped. Our helpe is in the name of the Lord, who made Heaven and Earth.

* Psal. 124. 1.
2. &c.

Thirdly and lastly, herein also may he bee compared to that faigned Charon of the Pagan Poets, who was the boatman of Hell, to carrie over the blacke Styx, in his most wide and capable ferrie boate, the soules of men: to whom may be applyed (in respect of what hath beene already said of him, according to his former practises) that vaine, yea most blasphemous boasting power that is read in the Decretals, which the Popes doe attribute unto themselves, viz. That if they carried with them, millions of soules to be tormented with the great Devill in Hell, no man was to reprove them: so imperious was he, and so absolute in all his Tyrannies both corporall and spirituall, that no power either temporall or spirituall, was able to resist or restraîne him, only, from his intended devilish plots and designes: but so would goe on, come what

f This is to be read in the Popes owne Decretals.

* Prov. 25. 5.

might come of it: yea let Church, State, King and all, sinke or swimme, 'twas all one to him; so hee might have brought to passe his owne ends, which were indeede no better then *Hamans*, as it is now manifest to all the world: In whose shamefull end may all impenitent traitors with their devilish projects and conspiracies fall and finish: that the King, State, and Church may for ever flourish and prosper: *for if the wicked be once taken away from before the King, his throne cannot but be established in righteousness, saith Salomon, Prov. 25. 5.*

* Revel. 20. 10

I will end this first point of Doctrine in a word or two of admonition to all such as hitherto have worshipped the Beast, and his image, and have received his marke in their forehead, or in their hand, and to all that with them have drunk of the mine of the wrath of this whores fornications: to all Recusant-Papists I meane, and Hierarchists whatsoever they bee: beseeching them to consider seriously with themselves the lamentable forementioned condition, and woe-full estate of all them that have heretofore, or doe yet daily thus hazard their poore soules, into such ships; either to trade among such Pirats, or if they bee but passengers with them, to take such blood-drunkenguides for Pilots, and such beast like Marriners for rowers, who in stead of bringing them them to Heaven and Heavenly rest, as they profess and boast, doe carrie them downe into the Sea of the Euphratian Jordan; with a most violent and swift current, to percipitate them in the end, together with themselves, in ** that lake of fire and brimstone, there to be tormented day and night, for ever and ever.* Heare this and tremble, for it is now high time, if ever, so ** flee from the wrath which is at hand,*

up therefore, * get ye out of this Sodom. Doe I say * *Mat. 13. 17.*
unto you, as once *Lot* spake unto his sonnes in law, * *Gen. 19. 14.*
for the Lord will presently destroy it. * Come out of *Ba-* * *Revel. 18. 4.*
bylon say I againe unto you as the Angel in the *Reve-*
lation, to the people of God, that ye be no more parta-
kers of her sins, and that ye receive not of her plagues:
Get ye out of such ships, & forsake such wilfull blind-
ed guides, else you shall assuredly * fall both into the
ditch, as saith our Saviour. Stop no more your cares; * *Mat. 13. 14.*
* like the *deaf adder*, which will not hearken to the
voyce of charmers, charming never so wisely. And if he * *Psal. 58. 6.*
doth yet grant you to day to heare his voyce, * harden
not your hearts, as in the provocation, in the day of the * *Heb. 3. 7. 8.*
last temptation in the *wildernesse*, whereour fathers &c.
have tempted him, proved him, and seene his workes,
for the space not of fortie yeares only as the *anci-*
ent Jewes, but now of full a thousand two hundred
fifty and upwards, least he sweare againe in his wrath
that ye shall not enter into his rest. * Depart therefore
I pray you, from the tents of such wicked men, lest ye bee * *Numb. 16.*
consumed in all their finnes, and bee swallowed up with
them, and goe downe alive into the pit of destruction: 26
nay, hye ye, lest with the foolish Virgins you tarrie * *Math. 25. 11*
till the doore of repentance bee shut up against you,
and it be too late for you to cry *Lord Lord open to*
us. And thus much shall suffice for this first point.

In the second place, from this consideration, that
these Mariners or Court-officers of such Mer-
chants, doe make such a rich trade or gaine upon this
Sea and of the people of God, in these Hierarchi-
call ships or Courts, observe this other point of
doctrine, viz. that

2, Doct.

The Ministers of the Beast & false Prophet, even

as their head all of them I say, make a trade both of soules, & of all other things spirituall; pillling & spoyling all those that faile with them, both of their temporall & spirituall goods, behaving themselves therein, even as the false Prophets did of old, of whō the Lord doth so often complaine by his Prophets, as we may reade *Esay* 56. 10, &c. where speaking of them he saith, *The watchmen are blind: they are all ignorant, they are all dumbe dogs, they cannot barke: sleeping, lying downe, loving to slumber, yea they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all looke to their own way, everyone for his gaine.* And *Ier.* 6. 13. * *From the least of them saith he, even unto the greatest of them, everyone is given to covetousnesse: and from the Prophet even unto the Priest, every one dealeth falsely.* And *Ezech.* 34. 2. 3. *Sonne of man, saith the Lord there concerning all such false Prophets, prophesie against the shepherds of Israel, prophesie & say unto them: Thus saith the Lord unto the shepherds of Israel, that doe feede themselves, should not the shepherds feede the flockes? ye eate the fat, and ye cloath you with the wooll, ye kill them that are fed; but ye feede not the flocke, &c.* And such were the false Apostles in the very time of the Apostles of whom *S. Paul* speakerh to *Timothie*, * *who made a gaine of godlinesse, & who did* * *subvert whole houses, teaching things which they ought not, for filthy lucre's sake, as he saith in his Epistle to Titus.* And in his second to *Timothy* he did foretell that * *in the last dayes perilous times should come, because men should bee lovers of their owne selves, covetous, &c.* whom *Saint Peter* in that Prophetieall Epistle of his compares to *Balaam*, saying that * *they should*

* *Ier.* 6. 13.

* *Tim.* 6. 5.

* *Tit.* 1. 11.

Mat. 23. 14.

Mar. 13. 40.

Luke 20. 47.

* *Tim.* 3. 1. &c.

* *2 Pet.* 2. 15.

should forsake the right way and goe astray, following the way of Balaam the sonne of Bazar, who loved the wages of unrighteousnesse: likewise Saint Jude in that other Prophetickall Epistle of his, where hee denounces a woe unto them saying that * they should goe in the way of Cain, and should run greedily after the error of Balaam for reward, and should perish in the gaine saying of Coré. * Jude 11.

The causes whereof are, first their impietie, testified in that they have (as the Pharises) in the time of Christ * bound heavie burthens, and grievous to be borne, and laid them on mens shoulders, but they themselves would not move them with one of their fingers: as he speakes of them, Mat. 23. 4. Secondly, their intollerable pride, manifested in that * they have opposed and exalted themselves above all that is called God; or that is worshipped: so that as God they have sitten in the Temple of God; behaving themselves as if they were Gods, as sayes the Apostle of the man of sinne, 2 Thes. 2. 4. And lastly, their insatiable covetousnesse before proued. Reason 1. * Mat. 23. 4. Reason 2. * 2 Thes. 2. 4. 3. Reason.

Vse.

The use of which point may serve briefly to convince all such, that doe either tyrannise over the Lords heritage, as if they were Lords over it, though it bee * forbidden them by him whose successors they affirme themselves to be: Or who not onely for lucre sake, but by pride, or by any other unlawfull meanes, doe intrude themselves in the Ministeriall function. None of which are true Ministers of Christ, but rather of Antichrist, because they * doe not enter by the doore into the sheepe fold, but climbe up, some other way, who therefore are right thieves and robbers, according to Christs owne verdict. * 1 Pet. 5. 3. * Iohh 10. 1.

Moteover observe (from this that God hath left his Church standing thus long at the shore of that Hierarchicall Euphrates, after so long and hard a voyage thorow that huge wildernesse of Idolatrie fore spoken of) this other point of doctrine.

3. Doff.

Exod. 1. 10. &c.
Iudg. 3. 8. 12.
and 31.

Irem. 4. 2. &c.
and 6. 2. &c.
and 10. 7. &c.
and 13. 1.

2 King. 10. 32
&c.

and 15. 19.
and 17. 3. &c.
and 24. 1. &c.

Luke 2. 1. &c.
Mat. 2. 12. &c.

Luke 13. 1.
Revel. 6. 10.

Acts 2. 2. 23.
and 4. 5. 6.

and 20. 27.
Revel. 11. 7. &

12. 17.
and 13. 7.

and 17. 14.

* 2 Cor. 4. 8. 9.

Reas. I.

* Deut. 8. 2. 3.

That God hath often delivered his Church into the hands of most cruell Tyrants and Pirates both Civill and Ecclesiasticall: as hee did of old, when he brought her under that most cruell servitude of the Egyptian *Pharaos*, and likewise of the Amorites. Cananites, Moabites, Midianites, Ammonites, Philistins, Assyrians, Syrians, Romans, Herods, Pilates, and Pagan Emperors, and false Prophets: as the Sacred Histories both of the Old and New Testament doe fully testifie: and thus hath hee dealt with it, by the meanes of the High-Priests, Scribes and Pharises in the time of Christ, and in that also of his Apostles, and since by the Popes, and all that rable of Metropolitan Prelates, Archbishops and Diocesan Bishops, even since the time of Constantine the great: and by all their forespecified Officers and Mariners, all of them Anticristian Pirates, as it is recorded in the bookes of the Martyrs, and in many other humane stories. By all whose meanes, the said poore Church hath beene alwaies *soverely oppressed, yet not distressed, perplexed, yet not altogether without helpe: persecuted, but not forsaken, cast downe but not destroyed, alwaies bearing about in the body the dying of the Lord Jesus.*

And that for these reasons, as first to exercise it
* *to humble it also and so prove it, to know what is her heart, and whether the members thereof will keepe his Commandements: therefore hath hee humbled her*
and

and suffered her to hunger; as it is said of the people of Israel during the time of their abode in the wilderness: yea to correct it & to purge it more & more of her sins. As also for the greater confusion of her enemies, who thereby fill up their measure, and hasten their owne ruine and utter destruction.

2 Reason.

3 Reason.

Which must serve, as for the instruction and v^{se}.

comfort of the one, so also for the terror and conviction of the other; of whom God will at length take vengeance, as hee doth now begin to doe of these Vice-Roys, Merchants and Marriners, in these most happie dayes wherein we live; of w^{ch} we may very well say, what Christ said once, of the time of his first comming in the flesh, speaking to his Disciples, and saying, * Blessed are your eyes, for they see,

* Mat. 13. 16.

and your eares, for they heare, and verily I say unto you,

17.

that many Prophets, and righteous men, have desired to see those things which ye see, and have not scene them: &

to heare those things which ye heare, and have not heard

them. And therefore ought we also even now to be-

* Revel. 19. 12

gin to praise the Lord saying, * Alleluia: salvation,

and honour, and power unto the Lord our God: for true

and righteous are his judgements, for he doth now judge

the great whore, which did corrupt the earth, with her

fornications, and doth avenge the blood of his servants

at her hand: as it is commanded unto us, Revel. 19.

1. 2. and therein follow the example of the ancient

people of Israel, who as soone as they were passed

over the Iordan, & were but newly entred into the

borders of Canaan, as it is witnessed of them by

the Prophet, Psal. 66. where the people of God

is brought in praying him for his wonderfull

* Psal. 66. 1. 2.

workes, and saying, * Make a joyfull noyse unto God

&c.

all.

*all ye lands, sing forth the honour of his name : make his praise glorious. Say unto God how terrible art thou in thy workes? through the greatnesse of thy power, shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name, Selah. Come and see the workes of God. May we likewise say with them; he is terrible in his doings, towards the children of men. He turned the Sea into dry land, they went through the flood, as we doe now, and there they did rejoyce in him, as wee ought also to doe. This may be gathered also out of *Iosh. 5. 10.* where it is said that after the Israelites were passed over the Iordan, and after they had renewed the covenant of the Lord by the Circumcision (as all the Christian Israel of God must likewise doe) * *they kept also presently after the Passeover, in the celebration whereof they were wont to sing the Psal. 113. and 114. &c.* *Cor. 10. 6. and 11.* and so must wee, for all those things happened unto them for types, and they are written for our admonition, saith the Apostle, upon whom the ends of the world are come.*

Before I end this text I must yet say a word or two concerning the behauour of these Court-officers or Mariners, in this so manifest a danger : who are therefore said in the last words of this 17 verse to stand a farre off: and that no doubt, for the very same cause, for which it was also said in the former verses* of this chapter, that both the Kings of the earth and the Merchants stood likewise a farre off, as we reade verse 10. and 15. viz. for feare of her torment, these being no lesse timorous then they, yea they are rather more, being right Amphibies and

* *Iosh. 5. 10.*

Cor. 10. 6. and

11.

and very like frogs which are most timorous Creatures, the least noise making them quickly to dive and hide themselves in their puddle waters. But where will, or can these hide now themselves: their Euphraticall Jordan being now dried up: sure they can but skip up and downe, yet for a very little while, (and that yet as the fish doth in the frying pan, from which it falls in the fire) to croake and doe their message as it was shewed before, for they must all be caught and killed (unlesse they repent, to give glory to the God of Heaven, as some shall assuredly doe as it appeares Revel. 11. 13.) Besides by the drying up of their said Euphrates the terror of the Lord is fallen upon them, as it fell upon that prophane *Balsaxzar* when hee saw * the fingers of a mans hand writing over against the candlestick, &c. For then as it is said there, *the Kings countenance was changed, & his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another*; but especially when * one *Post* did run to meete another, and one messenger to meet another to tell the King of Babylon that his Euphrates was dried up, and that *Cyrus* Gods annoynted had taken his City at one end, and that the men of warre were afraid, as it had beene feretold by the prophet *Jeremie*. Even so these hearing and seeing now their said Euphrates to bee thus dried up, and having therby their conscience thoroughly awaked, accusing them of their barbarous cruelties, filthy whoredomes, prophane drunkenesse and unlatiable covetousnesse; this is I say the cause why they doe now for feare, thus stand a farre off.

* Deut. 1. 5, 6.

* Jer. 51. 31. w

Besides their standing a farre off, may in like

M

man-

manner note unto us, the true qualitie of these *Amphibies*, and filthy frogges; who having but mouth and belly onely, (as resembling those false teachers mentioned by Saint Paul * whose end is destruction, whose God is their bellie, and whose glory is in their shame, and who mind but earthly things. Or like the *Cretians* whom the said Apostle affirms, upon the testimonie of one of their owne Prophets, to have been * *alway lyers, evill beasts, and slow bellies*) who therefore can doe nothing but croake onely, to incite and provoke, yea the Kings themselves, with their Armies, to fight and shed the blood of their owne best and faithfullest subjects: while they in the meane time doe feede and pamper their unsatiabie bellies; never sollicitous nor willing through feare of a bad successe to enter the lists of a faire combat) concerning the divine right of their so statelie and pompous an Hierarchicall Government) there to have the matter tryed by the word of God, the infallible Iudge of all controversies and doubts, whether in matter of Doctrine or Church discipline; judging it to bee a safer course for them to play the *Gibeonites* parts, (their right types) wit our *Joshua* * and the Princes of the Congregation which *Gibeonites* having seene and heard what had beene done unto *Jericho* and to *Ai*, as we reade *Josh. 9. 4. &c.* *They did worke, then wilily* (even as the Hierarchikes doe) *and went and made as if they had beene embassadors, and tooke old sackes upon their asses, and wine bottells, old and rent, and bound up, even like the arguments and allegations of these, pleading for their Prelaticall Supremacy, nothing but Antiquity, and the most Ancient* and

* Phil. 3. 19.

* Th. 1. 12.

* Josh. 9. 4. &c.

and gray haired, constitutions & Canons of fathers, Councils, and Synods, yea Statutes and lawes of former wise learned and grave Lawyers and Counsellors, allowed, and approved by the Authority of the most godly and puissant Emperors, Kings and Princes of Christendome even since the time of Constantine the great, that most Religious Prince brought thereby to avow and establish it by that (so much weather beaten, and overtyred) Canon of that famous and first Orthodox Councell of *Nice*, attributing the priority of the Patriarchship (therein first enacted) to the Bishop of *Rome*, (as his successors at least would have made the world beleieve,) by perverting the true sence, yea and falsifying the very Canon it selfe, as it was at last found out and detected in that of *Carthage*, held almost one hundred yeares after.) Herein behaving themselves altogether like the foresaid Gibeonites, who came to *Ioshua* unto the campe at *Gilgal*, with such old shoes and clouted upon their feet, and old garments upon them, all the bread of their provision being also dry and mouldy, pretending thereby to bee come from a farre country, as these would seeme to be, though they come but from *Rome*, being issued out of the Roman Hierarchicall, Idolatrous Sea, to which they laboured also tooth and naile to have reduced these Kingdomes: different therein indeede, and therefore farre worse then the Gibeonites; and greater beguilers without comparison: of whom you ought therefore (O ye most worthy Princes of

Held Anno.
327.

Held Anno
419. where
Sorimus falsifying the *Nicene* Councell was withstood by *Augustine* thereupon it was at last decreed by the fathers, *Ne cuiquam vel Episcopo vel sacerdoti ex Africa aut alijs provincialibus metropolitano habentibus, ad Romanum appellare liceat: sed sit, inquit,*

prima cognitio causarum Ecclesiasticarum penes Episcopos & Metropolitanum, secunda penes concilium provinciale, ultima penes Universale. Item, ne ullum fas deinceps Romano Papa super Africanas Ecclesias concernatur. Alfed. 29. Chron. concil. pag. 206.

the Congregation) to take heed, lest you treat of any peace with them, or make any league with them, so let them live any more in that Hierarchical sea of theirs: else they will beguile, yea rather betray *Ioshua* himselfe his Religion and State, to the greatest enemy thereof: be ye therefore advised and take *counsel* at the mouth of the Lord, in a business of so great importance, and greater (I dare say with permission) then any that can be treated of, and whereon dependeth the whole welfare of State King and Religion, or utter ruine and downefall thereof, unless it be narrowly and speedily lookt into and wisely prevented with the assistance and favour of that Almighty God who hath hitherto so wonderfully continued and countenanced you in all these so weighty affaires already by you performed, to the joy of all true English hearts and terror of all our Enemies both at home and abroad; As you may very manifestly perceive it already by the said behaviour of all these Euphratian frogges, and shall more and more, *a mesure que leur dit Euphrates s'assechera*. This being the sence of these words as we take it, and judge by the premisses that it cannot bee taken otherwise, it may yeld this point of Doctrine unto us, viz. that.

4. Doct.

The vindicating Iudgement of God, doth most often terrifie his most fierce and haughty enemies, overtaking them most commonly at unawares, and when they thinke themselves to bee cock sure, and very farre from it, as Saint *Paul* doth testifie saying of such that *When they shall say, peace and safety: then, sudden destruction cometh upon them as travaile upon a woman with child, and they shall not escape.* This may

* *Iosh. 9. 14.*

* *Thel. 4. 3.*

may be proved by many examples both in the Old and New Testament, as of Pharaoh, when hee was drowned with his armie in the reed-Sea: for when God * tooke off their chariot wheels, they were so astonished thereat, that they said, let us flee from the face of Israel: for the Lord fighteth for them, against the Egyptians. Thus was Nebuchadnezzar surpris'd, for * as he was walking in the palace of the Kingdome of Babylon, saying is not this great Babylon that I have built for the house of the Kingdome, &c. While the word was in his mouth there fell a voyce from heaven, (at the which no doubt hee was no lesse amazed, then was afterwards Belsazzar his sonne at the hand writing forementioned) saying, O King Nebuchadnezzar, so thee it is spoken; the Kingdome is departed from thee. Thus it fell out also to proud Haman, who as soone as he heard the Queene Ester accusing him to bee * the great adversarie and wicked enemie, who had sold her and her people, (the Israel of God being then in captivity, (as these had done, likewise the true Christian Israel of the three Kingdomes, then in captivity & distresse also, not only to be sold for bondmen & bondwomen, but to be destroyed, to be slaine, & to perish, (as woefull experience had too soone proved it for us, if God had not in his (but too little considered) wonderfull mercy towards this land, prevented it, in his good time by the meanes of the forementioned Hollanders.) Then I say, at such a relation was the said Haman sore afraid, seeing in the Kings face, that there was evill determined against him by the King. We reade also in this booke of the Revelation that when Christ the Lambe came to take vengeance of the persecuting Pagan

* Exod. 14. 25.

* Dan. 4. 30.
&c.* Eze. 7. 9. 10.
&c.

Revel. 6. 15.
16, &c.

Emperors, that then, *The Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountaines, and said to the mountaines and rocks; fall on us and hide us from the face, of him that sitteth on the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who shall be able to stand. And the like must of necessity fall out to this whore, her Merchants and Mariners, whose Euphraticall Iordan shall then bee dried up when she should say in her heart, I sit a Queene, and am no widdow, and shall see no sorrow: for therefore saith the Angel shall her plagues come in one day, for her greater terror and astonishment, death and mourning and famine, and shee shall be utterly burnt with the fire of excommunication: for strong is the Lord God who judgeth her.*

Reas. 1.

* Deut. 29. 19.
20.

The reason whereof may bee first, because they applaud, flatter, and blesse themselves in their hearts saying, * *that they shall have alwayes peace, though they walke in the stubborneesse of their hearts to add drunkennesse to thirst, as it is said Deut. 29. 19. and therefore as it is further added in the said place, The Lord will not spare them, but then the anger of the Lord, and his jealousie shall smooke against them, and all the curses that are written in this booke, shall lie upon them, &c.*

2 Reason.

Secondly, because the Lord takes them usually when they are soothing themselves in their naughtinesse, and saying in their hearts as those prophane ones in Zephani: *that the Lord would doe them neither good nor evil: whom the Lord threatens there saying,*

saying that * it shall come to passe at that time, that I will search saith he, Ierusalem with candles and punish the men that are thus sailed on their lees, and therefore their goods shall become a bootie, and their houses a desolation: then he addeth in the next verse, that the great day of the Lord was nere, it is nere saith he, and hasten greatly, which is a day of wrath, a day of trouble and distresse, a day of wastnesse and desolation, &c.

Thirdly, because most commonly, the Judge- 3 Reason.
ments that God layeth upon them are very grievous, and terrible, and then * the Lord gives them * Zeph. 1. 12.
trembling hearts, and failing of eyes, and sorrow of 13. 14, &c.
minde, so that their lives hang in doubt before them, and they are in feare day and night, having no assurance of their life, according to that threatning mentioned in the Law. And our Saviour testifies the same, speaking of the great judgements, that should fall upon the world of the wicked in these latter times, saying that * then there should be signes in the Sunne, and in * Luke 21. 25.
the Moone, and in the stars, and upon the earth distresse of nations, with perplexitie, the sea and the waves roaring; yea saying that mens hearts should faile them for feare, looking after those things which are coming on the earth.

Fourthly, God retaliates unto them, paying 4 Reason.
them in their owne coyne, as they have pressed downe, and thereby endeavored to terrifie most of the best servants and children of God, with their most heavie and tyrannicall burdens, so doth the Lord pursue them with heavie and terrifying plagues, for it is a righteous thing with God, saith he Apostle to * recompence tribulation to them that trouble you. * 2 Thes. 1. 6.

Fifty,

5 Reason.

Fiftly, God in his justice will have his hand to be scene against those that make warre against him, and against his people: *he will appeare in his anger against such*, and that must needes be terrible unto them, for thus saith the Lord himfelfe by his Prophet, * *Now will I rise saith he: now will I be exalted, now will I lift up my selfe, ye shall conceive chaffe, ye shall bring forth stubble, &c.* Therefore saith hee afterwards, *The sinners in Zion are afraid, fearefulnesse hath surprised the hypocrites: who therefore among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings.*

* Isa. 33. 10.
11, &c.

6 Reason.

Finally, another cause of their terrour is the guiltinesse of their owne consciences: they had imposed (during their idolatry, intollerable pride and and crueltie) upon the people of God, heauey yokes, which while the world went well with them, they scarce ever felt, but in the time of distresse, they are made sensible thereof: as *Iosephs* brethren who being fallen in great distresse in *Egypt*, could then remember, but never before, their most barbarous and inhumane crueltie, used against their owne brother, for then they could say one to another, *wee are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought us, and wee would not heare: therefore is this distresse come upon us.*

Gen: 42. 21.

This doctrine doth furnish matter of exhortation to all sorts of men, but especially to them whom the Lord hath constituted in authority over their brethren in Church & Cōmon wealth, who are to be admonished by it to feare sin which brings after it, such sudden thunderclaps, and most fearefull judgments, though in the committing thereof it seemes

very

very pleasant and delightfull : which makes men to commit it even with greedinesse, it being but a sport to fooles to doe mischiese saith Salomon. Nay such men especially could not sometimes sleepe except they had done mischiese, and their sleepe were taken away, unlesse they had caused some to fall. But they must also know on the other side that there is a terrible woe denounced by God himselfe, against all those that devise iniquity, and worke evill upon their beds : to practise it as soone as it is day light, because it is in the power of their hand : that doe covet fields, and take them by violence, and houses and take them away : So they oppresse a man and his house, even a man and his heritage, as these trading Vice-Roys, Merchants & Mariners have done. To all whom the Lord speaketh by the same Prophet in the following chap. saying, Heare I pray you O heads of Iacob, and ye Princes of the house of Israel, for such have they reputed themselves to be, and such would they still be taken for : Is it not for you to know judgement ? who hate the good, & love the evill, who plucked off their skin fro off them and their flesh of my people, and flay their skinn off them, and breake their bones and chop them in peeces, as for the pot, and as flesh within the cauldron. Therefore shall they cry unto the Lord in the day of trouble, but he will not heare them : hee will even hide his face from them at that time. Be wise now therefore. * O ye Kings, receive chastisement ye governours of the earth, serve now the Lord with feare and trembling, kisse the sonne lest he be angry and ye perish in the way, when his anger shall burne suddenly ; * Take heede that ye be not found even to fight against God, as said once that wise Councellor Gamaliell, speaking to them of the

Prov. 10. 23.

and

4. 16.

Mica. 2. i. 2.

and

chap. 3. 1. &c.

* Pet. 2. 10. 11.

* Act. 5. 9.

and chap. 13.
10.

* Il. 14. 14.
15. 26, &c.

the High Counsell at *Jerusalem* the great enemies of Christ and of his Apostles : oppose no more his ordinances, neither persecute his faithfull servants and children. Hinder not by your authority or favour the course of the preaching of the word, nor the establishment and administration of an holy discipline or Church Governement grounded upon the Word, and practised by the Apostles: *Pervers* not the right waies of God in withstanding the true servants of God, labouring after a true and holy reformation: for know ye for certaine, that *this counsell and this worke is not of men but of God*, which therefore you shall never be able to hinder or overthrow, * *The Lord of hostes hath sworn it, saying; surely as I have thought so shall it come to passe; and as I have proposed, so shall it stand*, which is as true in the Antitype as in the type it selfe, as it shall bee made manifest yet a little more presently: therefore may we safely apply this threatning to it: for as he then said that hee *would breake the Assyrian in his land*, so may we say of these westerne Babylonians: and that *he will tread their Euphrates under the feet of his servants, and then shall their yoke depart from off them, and their burden depart from off their shoulders. This is the purpose, that is now purposed upon the whole earth: and this is the hand that is now stretched out upon all the nations, for the Lord of hostes hath purposed, and who shall disannull it? and his hand being stretched out, who shall turne it backe?* Now for the conclusion of this treatise, I will adde, to that which hath beene already said, yet somewhat more for the conclusion of it, concerning the totall and finall ruine of these enemies of the Church, which

God had decreed and appointed, even as soone as the dragon and his Angels had consulted and resolved (after they had beene overcome and cast into the earth by Constantine the great and his successors to *Theodosius* surnamed also the great, and termed by the title of *Michael* and His Angels) to make after the woman flying from them into the wilderness, *to make warre with the remnant of her seede*; for even then the same God, who knoweth the very thoughts and purposes of the wicked, had provided against them foure mighty Angels, having ready the foure Cardinall windes of the earth, to blow and scatter them all as dust, and all their counsels and devices * *as stubble before the wind*, and to drowne them as *Pharaoh* in the Sea; who were ready to doe it all at once; but that he (who is slow to anger, and who had yet some employment for them, to afflict his Church and chastise it, *to humble it and prove it* during her said long voyage along that vast wilderness, thereby also to fill up their measure) would not permit it. Because he had also purposed in his mercy to free and exempt from those fierce judgements, which by their blowing they were to bring upon the world of the wicked, that forementioned remnant of the womans seede, which were to be marked to that end from time to time, during their said voyage: the first whereof (being one of the last effects of the opening of the first seale) was performed, *Revel. 6. 12 &c.* (as that of *Egypt*, the true type thereof,) immediately before the last plague, or utter overthrow of the pagan Idolatrie and Idoles, by the foresaid *Theodosius*. though afterwards recited, viz. chap. 7. Besides

Revel. 12. 18.

* *Gal. 83. 3.*
and 13.

God had likewise appointed many other instruments of his Iustice, to punish, with them, by degrees, and at severall times, his said enemies, whose forerunners and ushers as it were these foresaid windes should be; as the seven Angels with seven trumpets to denounce and proclaime the said judgements, and seven more with seven Vials to powre out the same one after another, and therby to bring upon that wicked world the three great woes mentioned *Revel. 8. 13.* And all and every one of these to bee disposed in order; and executed in their due time, by the most wise and all ruling providence of God: both to aggravate the said judgements upon them; as also to manifest thereby to the whole world the equitie of his justice; and that by such meanes also, he might *make his name to bee the better knowne throughout all the earth*, as he said in the like case of *Pharaoh*.

Exod. 9. 16.

The first movers then or instrumentall causes of all of them were these foure windes which were to blow from the foure quarters of the world upon that of the Roman Empire, viz. North, South, East, West, to bring it to its last and utter destruction, which were to come up, as it were upon the theater with their foresaid attendants in this order; and first, the first of them, with the foure first Trumpeters. After the second, and with him the fift Trumpetter, making as it were, the first Angel of the Vials to poure out the first plague, which caused the first woe. The third winde was to followe this at the heeles to stir up, first the sixth Trumpeter, who by the sound of his Trumper, did provoke five of the Angels of the Vials, to powre out each of them the

the severall plagues contained in them, one after another; which caused the second woe; which was no sooner past, then behold the third and last woe cometh quickly; caused by the plague of the seventh and last Viall stirred up by the seventh and last Trumpeter, moved by the fourth and last winde. Of all which foure I will say in as few words as I may possible, (because I shall more at large speake of each of them in the forepromised Parallell, if God be pleased to grant me life and meanes to performe the same,) first whence they were to blow, what should bee the judgements which they were to bring along with them: and lastly the time both of their beginning, continuance, and ending.

For the first, it was as it is already said, the Northerne wind; the which blowing with a very strong and most boystrous gale, brought from that quarter of the world, those barbarous people, which as so many great * great floods of water cast out of the Serpents mouth, after the woman, did presently overspread and almost overflow the whole Roman world; the said serpent thinking thereby to drowne the whole seede of the said woman, after which they sailed as fast as sailes and tacklings could hold, as Pharaoh did with his swift-winged chariots after the children of Israel, the true type of this first expedition against our Christian Israel, made by that * terrible and farall storme of the said

* Revel. 12. 15.

Exod. 14. 9.

Revel. 8. 3, 7. 8.

11, &c.

a Heare Am-
mian. Marcel.
speaking of
these stormie
blustering

winds lib. 26.

cap. 3. 1. Horrendi tremores per omnem orbis ambitum, grassati sunt subito, quales nec fabula, nec veridica nobis antiquitates exponunt, & M. P. Micron. in vita Hilar. Hoc tempore velut per universum orbem Romanum carentibus buccinis excita gentes (arissima, limites sibi proximos persaltabant, Galliar, Rhetiasque, simul Alemanni populabantur; Sarmata, Pannonias, & Quadi Pissi, Saxones & Scotti, & Attacotti Britanni, & armis vixagere continuis: Thrasias diripiabant piratorij globi Gothorum, &c. Ammian. ibid. c. 10.

Nor-

Northerne Nations Goths, Sarmatians, Almaines, Huns, Vandales, Quades, &c. all which brake upon the said Roman world or Empire almost without intermission, harrying, burning, waisting and destroying many Provinces of it; and therein made that great slaughter of men of all sorts, represented unto us, *Revel.* 8. 7. by the burning up of the third part of the trees and of all greene grasse; whereby also the said third part of that Empire became as a sea of blood through which the Church of God was then to passe, as the Israelites had done through the red sea, the true type of this after which passage, the waters of the Christian doctrine, like those of *Mara* once, were so embittered now by the false Arrian Hereticall doctrine, drunke, embraced, and maintained by these Northern peoples, & so eagerly pressed upon the Christians, especially in *Africa*, by *Genferic* the *Vandale* and his successors that it became as bitter as wormewood. ^b By all which bloody warres and persecution and by the blustering violence of these so stormie blasts of winde and weather, the said Western part especially of the Empire, was brought to such a miserable confused hurlie burlie, that at length, the glorie and Majestie thereof was very much abated, and finally divided into ten Kingdomes, which presently after became the hornes of the seventh head of the Roman Beast, which had together with them received her power at the same houre. The beginning of all which hornes and miseries fell out at the ending

^b Hieron. Epist.
3. *Anno auali*
400. viginti
et eo amplius
anni sunt quod
inter Constan-
tinopolin &
Alpes Iulias
quotidie Ro-
manus sanguis
effunditur.
Scythiam, Th-
raciam, Mace-
doniam, Asia,
Dardaniam,
Thessaloniam,
Achaiam, Epi-
rot, Almatia,
cunctasque

Pannonias; Gothos, Sarmatas, Quados, Alanos, Hunos, Vandals; Marcomanni ca-
stant, rapiunt, Romano orbis ruit. Quid putas nunc a iimi habere Corinthios, Arme-
enies, Lacademonios, Aroados, cunctasque Greciam, idos imperant Barbari.

of the * halfe houre silence given to the Church to free her selfe from the Pagan Idolatry, about the 405. yeare of our Lord, about which time * *Radagisus* King of the *Goths* entred into the said Empire with an Armie of 200000. men, after whom succeeded *Alaric* who came against *Rome* it self, tooke it and sacked it about the yeare 410 of our Lord, some say 15. About the same time *Genserius* the *Vandale* with a great armie of divers of the forenamed Northerne Nations overranne *France*, *Spainne*, and entred in *Africa* about the 428. yeare where he seated himselfe. Then also the *Saxons* entred great *Britaine*. *Attila* that scourge of the world followed these at the heeles with an Armie of some 500000. men of divers Nations, about the yeare 450. wasting all the Countries through which they passed, till at length he was vanquished by *Actius*, *Valentinianus*, capitaine in the *Catalian* mountaines. About 460. * *Genserius* (being called by *Eudoxia* late wife of *Valentinian* the Emperour, then married to *Maximus*, who had killed her said husband) came against *Rome*, and entring therein without great opposition, sacked and spoyled it for the space of 14 dayes. After whom followed *Richimer* the *Goth*, then *Odoacer* of *Rugia*, (by whom & presently after by *Theodoric* the *Guth*, sent against the said *Odoacer* by the Emperour *Zenon*) the Sunne, the Moone, and the Starres of that third part of the world (I meane *Augustulus* with all the luster and glory of the We-

* Revel. 2. 1.

* *Alfred. Chronol. 12. Regnorum veterū. p. 91.*

c *Paulus diac. Hist. Misc. prout ex codice Palatino edidit Ianus Græterus. Quatuordecim interius dies securā & libera direptione omnibus opibus suis & miraculis Roma vacuata est. In quibus stant Ecclesiæ. Hæc aqua tota ex auro*

& lapidibus pretiosis ornata, & Vasa Hebraica quæ Titus Vaspasiani filius post captivitatem Hierosolymitanam Romanis derulerat, multaque millia captivorum. — Cum Regius Eudoxia quæ Gensericum ad hoc fasinus invitaverat, duabusque ejus filiabus, Caribaginem abducta sunt.

sterne Empire) were smitten and darkened by these forementioned Northern Nations, some of which did settle themselves therein for a while, viz. the *Goths* and *Lombards* in *Italie*: the *Vandales* in *Africa*: the *Frankes* and *Burgundians* in the *Gaules*: the *Swedes*, *Alans*, *Goths* and *Vandales* in *Spainne*: and the *Saxons*, *Angles* and *Danes* in great *Britaine*; even till the time of *Justinian* the Emperour of the East, who by the valour of his two renowned capitaines *Narsetes* & *Belisarius* did subdue many of these barbarous Nations, viz. that of the *Vandales* in *Africa* after it had continued under the raigne of fixe Kings, about an hundred yeares, that is 428. to 530. And afterwards that of the *Goths* in *Italie* which was begunne as it was noted before by *Odasie* about the yeare 476, and finished it in 553. or thereabouts.

The first winde having thus made an end of his blowing, and being thus becalmed; it fell out (some while after, that *Phocas* the murthrer forementioned of *Marinus* the Emperour, having succeeded him in the Empire) that his murthre being approved by Pope *Boniface* the third, (whom therefore he created universall Bishops) this proud title being also approved by the Councell held at *Rome* under the said Pope, about the yeare 606 of our Lord. Wherefore a little while after, the second of the foure forementioned windes, was loosed, the which began to blow, from a direct contrary plage of the world: that is from the southerne parts thereof, bringing along with it the ^d *Saracens*, stirred up by the sound of the first trumpet, when

^d The true Type of this warre against the Church of Christ in this time, is that

of *Amaleck* (*Esaus* sonne of whose posterity these *Saracens* are, though they pretend to be descended of *Sara*) who was the first of the Nations, who warring against *Israel* procured

procured thereby their owne utter destruction, foretold *Numb.* 24. 20. decreed *Deut.* 25. 19. and effected in part 1 *Sam.* 15. 2. 3. &c. and after in *Mordecais* time, *Ezr.* 7. but spiritually accomplished by Christ. But for *Israels* sinne came this chastisement upon them; as the Jewes themselves acknowledged, saying; after they had passed through the Sea, they murmured for water: then came against them the wicked *Amaleck*, who hated them for the first birth-right and blessing, which our Father *Jacob* had taken from *Esau*; and he came and fought against *Israel*, because they had violated the word of the Law, &c. *Targum on Song.* 2. 15. They fought but treacherously, *Deut.* 25. 18. as the Scorpions with their tayles, *Revel.* 9. 10. laying waight for them in the way, 1 *Sam.* 15. 2.

that * *Starre* * *Mahomet* about the yeare of the Lord 622. fell from Heaven unto the earth, to whom was given the keys of the bottomlesse pit (when the said *Saracens* made him their Generall about the yeare 630. at the opening whereof, came out of it those *Saracenicall Locusts*, mentioned, *Revel.* 9. 1, &c. who with their said Generall that other Arch-heretick, with his smoke; false Doctrine of the *Alcoran*, darkened the sunne and the ayre, and with the (almost innumerable) multitude of their Armies, did cover and pester both the whole *Asian* Empire, and that of *Africa*: yea rushing and flying further they advanced very farre in Europe, invading *Thracia*, *Sicilie*, *Sardinia*, and afterwards came as farre as *Spaine*, about the yeare 714. and there settled themselves under the name of *Moores*, possessing the said Mountaine Kingdome for the space of 800 yeares, from thence they rushed also very farre in *France*, in which Kingdome they first entred about the yeare of our Lord 726. and therein advanced as fare as *Tours* upon the River *Loire*, having for their King *Abidiram*, with an Army of

* *Rev.* 9. 1, &c.
e It is ordina-
rie with the
Spirit of God
speaking in
this booke of
any statutes or
Kingdomes of
this world to
make allu-
sion to the
frame of this
Vniverse, at-
tributing to
them an Hea-
ven and with
it a Sunne,
Mooone, and
Starres; like-
wise an Earth,
Sea, and rivers
&c. as you may
observe *Revel.*
6. 12. &c. there
speaking of
the fall of the
Roman Pagan
Emperour:
Also chap. 8.
verse 7, 8, &c.
Speaking of
the downe-

fall of the Roman Christian Emperour. And chap. 16. speaking of the plagues in-
flicted upon the Papall Emperour; according to which Allusion *Mahomet* is here
called a *Starre*.

375000 men; from whence they were chased by *Charles Martel* Duke of *Brabant*, that great Cap-
taine, and by his Successour *Pepin* made afterwards
King of *France*, and altogether rooted by *Charles*
the Great, the said *Pepins* Sonne, created after that
Emperour of *Germany*, in the yeare 800 of the Lord.

Concerning which Saracenicall Locusts we say,
that during the time they did thus torment the
Christian world, the first of the seven forementio-
ned Plagues, (which caused or brought upon the
Inhabitants of the earth, the first of the forenamed
woes) was powred out of the *first Viall* by the *first*
Angel: as it appeares very clearly by the analogy,
or great correspondency, that is to be seene, in com-
paring the effects of the said fift Trumpet, mentio-
ned *Revel. 9.* with those of the said *first Viall* descri-
bed *Revel. 16. 2.* and comparing likewise, the said
effects of both the said *fift Trumpet* and of the said
first Plague, with the charge which was before gi-
ven to the foresaid Windes in generall, in the fore-
alleged seventh Chapter of this *Revelat.* where the
said *Winds* were restrained from hurting, (for some
time onely) *either the earth, or the sea, or any tree*, as
they would no doubt have done else. But that re-
straint being now taken away; and the first of the
said *Winds*, having already greatly endammaged,
both the *earth* and the *sea*, yea the *Sunne* and the
starres, as we have already shewed. This second be-
ing now loosed, he is also thereby permitted to
hurt the *earth* or earthly men of the Kingdome of
the Roman beast: And onely forbidden to hurt, ei-
ther the *grasse of the said earth*, or *any greene thing*,
or *any tree* bearing any good fruit, because they were
marked,

Revel. 8. 7, 8.
9, &c.

marked, and thereby exempted. And thus the first Angel of the seven Vials doth likewise powre out his Viall upon the earth onely.

Secondly, the said Locusts were permitted to hurt onely the men which had not the seale of God in their foreheads, chap. 9. vers. 4. even so the plague of the first Viall, must no more be powried out upon those that were sealed, but onely upon the men which had the marke of the beast, and which worshipped his image, Revel. 16. 2.

Thirdly, the plague of the Locusts was not mortall, they being commanded not to kill them, Rev. 9. 5. but onely to torment them with torment like unto the torment of a Scorpion, when he striketh a man. Neither was the plague of the first Viall mortall, but such a one as thereby a very noysome and grievous sore fell upon those men, Revel. 16. 2. So that the one as well as the other, caused the first woe, proceeding from the plague of the said first Viall, brought by the sounding of the said first Trumpet, stirred up also and moved by the blowing of the foresaid second winde, all which joyned as it were together, made the men of those times so miserable, that though they sought death in those dayes, yet could they not finde it, because it did flee from them, as did the said Locusts themselves (which caused these great torments) the which being driven from one place or Kingdom, did as it were skip presently unto another, continuing therein for the space of about five moneths of yeares, and exercising their said tormenting power, upon those Christian men by name which had not the seale of God in their foreheads, but the marke of the beast onely. And thus did they con-

f The Amalekites are likewise compared to bees, Deut. 1 44. compared with Num. 14 45.

g In the warre
against *Amalek*, mentioned
Exod. 17. 8. &c.
Israel some-
times prevail-
led, sometimes
Amalek, who
though dis-
comitted for
that present by
Joshua, yet his
utter destructi-
on is remitted
till after the
conquest of
Canaan by the
said *Josua*,
denounced by
God, *verf. 14.*
and therefore
registred : pro-
phesied by *Bi-
laam*, *Num. 24.*

20.

That of the
Saracens and
Turks must al-
so follow that
of the Pope &
of all his *Ca-
naanites*, who
must be con-
quered before
the *Turke* can
be.

* *Knoll*, general
Hist. of the
Turks, p. 4. 5.
Alsted, *Chron.*
25. p. 168. &
170.

* *Knoll*, *ibid.*
p. 57.

tinue for many hundred yeares in *Asia*, *Africa*, and
Europe. But though their said power was much a-
bated in *Europe* by the foresaid *Charles* the Great,
(who condemned the adoration of Idols and oppo-
sed it, both by his writings, as also in that Councell
by him assembled at *Franckford* in the yeare 794.
wherein the second of *Nice* (where the said adora-
tion of images and intercession of Saints was appro-
ved) held in the yeare 787, was condemned) to
whom God gave many great victories over the said
Sarracens; yet because, for all his opposition, the said
Idolatry did still continue; (being also approved in
the Councell of *Constantinople*, held under *Michael*
the third about the yeare 866.) therefore could they
not be driven quite away: But now and then did
they much vex the said Christian world, with their
railes or remnans, making many incursions therein
for the space of an hundred and fiftie yeares more,
about which time * *Tangrolipix* the Turk (upon the
death of *Mahomet* the Persian Sultan) was made
King of Persia, whereby those Saracens were de-
prived of that *Caliphat*: and soone after the said *Tan-
grolipix* got also from them that of *Babylon*. The
Sultan Saracen of Egypt was likewise deprived of
his *Caliphat* 150. after by * *Saracen* another Turke,
viz. in the yeare 1166. He also invaded many of
the Emperour of Constantinoples Provinces. Af-
ter whose death his Successors continued the said
Warres, and subdued all Media, with a great part
of Armenia, Capadocia, Pontus, and Bythinia, and
so a great part of the lesser Asia. But let us now leave
them thus continuing their said Warres one against
another, and the Greek Princes at variance amongst
them-

themselves; thereby giving great advantage to the said Turkes, still more and more to invade one part or other of the said Empire; yea the holy Land it selfe, becomming thereby the very bane and grave of many Christian Emperours, Kings, Princes and most valourous Captaines and Souldiers, whose carkasses have fallen by millions in those remote wildernesses (by reason of their idolatrous and superstitious vowes and pilgrimages to the said, by them then, and by such means most prophaned City and Sepulchre) answering very fitly to the threatening denounced by God to that ancient *Israel*. *Numb.* 14. 28, 29. as the right type thereof. By all which meanes the said Turkish Nations and peoples were also the more provoked against the said Christians, to hate and persecute them in their owne Territories, and to be there a scourge unto them, for the punishment of all their said Idolatries. These fell out not long after, upon the blowing of the third of the foure forementioned Windes, loosed by the Angel ordained by God to restraints it till the time by him appointed was accomplished; which coming from the East quarter of the world, brought along with it about the yeare of the Lord * 1300, that other sect of Mahumetans called Turkes, who not contented to have taken from the Constantinopolitan Emperors, during the time of their forementioned troublesome estate and decaying Empire, the most and best part of their Provinces in Asia, passed over the strait of Hellespontus into Europe, about the yeare 1320, wherein they conquered presently after the whole Countries of Thracia, Mysia, and Macedonia, & afterwards the whole Empire

b O that they had been wise, and that they had understood, that God was not among them, because they had turned away from the Lord by their Idolatries, and that therefore they should fall by the sword of those vile Mahumetan, Saracens & Turkes; as *Moses* said then unto the *Israelites* in the like case, *Num.* 14. 20. &c. Speaking of those *Amalekites*, who caused that *Kadesh* to become a right *Horma*, or *Anathema* to both of them. * *Alfred. Chro.* 25. p. 172, 173. *Knoll. Turk. Hist.* p. 143. *Mores Tab.* p. 185.

it selfe, which was utterly overthrowne by the raking of that famous Citie of Constantinople by *Mahomet the Great*, first Emperour of the Turkes; and the seventh King from *Ottoman* the first, founder of that Empire; who was not of the Selzuccian family (as were all the other Turkes Sultans, the Successors of *Tangrolipix*) but of the Oguzian Tribe, a family famous also amongst the said Turkes. The raking of which (once most glorious, but then most miserable Citie) fell out in the yeare * 1453, the 29. day of May, *Constantine Paleologus* being then Emperour, who then ended there miserably his dayes, together with the said Greecke Empire. From thence they advanced further in Europe, wherein they conquered many Kingdomes and Provinces, invading, infesting, and ravaging many peoples in the said part of the World both by Sea and by Land, (and all this for the punishment of their abominable idolatries and superstitions) in so great a quantitie and innumerable number, that the Holy Ghost (in that ninth Chapter of the *Revelat.* (where this most inhumane barbarous and bloody warre is described from the 13. verse thereof to the end of it, with the true cause mentioned in the 20. verse of the same) might very well say; that thereby the third part of men were killed.

But for all that the rest of the men who had the mark of the beast, though they did escape those plagues, yet did they not repent of the workes of their hands, but rather continued to worship their most devilish Idols, persecuting most cruelly all those who refused to worship them, thereby shedding the blood of the Saints and of the Prophets, because they refused to submit

submit themselves any more, to that proud Antichristian tyranny of the Pope, casting off his most intolerable yoke, together with all his false doctrines and ordinances; which then they began to see how they were altogether become *as the blood of a dead man*, so that it was impossible for any living soule to live in such a deadly and abominable Sea, or to drinke without danger of most apparent spiritual death, any of the waters or humane doctrines and superstitious Ceremonies issuing from the said Popish Hierarchicall Sea; and therefore had rather suffer the most exquisite torments, and most cruell corporall death (yea of the hot burning fire (then the most common) that could be inflicted upon them, by their bloody barbarous persecutors; then to returne backe againe towards that most deadly mysticall Sea, from the which they did rather flie as of old the * *Israelites* from that of *Ezion Gaber*, as soone as they had heard the voyce of the Lord, saying unto them, *You have compassed this mountainous Countrey of the Edomites, long enough; therefore turne yee Northward, viz. towards the Land of Canaan* againe, standing Northward from *Ezion-Gaber*. Even so did the Christian *Israel* as soone as they had heard that * *Angel* flying in the midst of Heaven, having the everlasting Gospell to preach unto them that dwell on the earth, and to every Nation, and kindred, and tongue, and people, saying with a loud voice, *Feare God, and give glory to him, because the houre of his judgement is come, &c.* Hastening towards the Northren Countries of the Popish Roman world, in very good hope to enter then in the promised *Canaan* of true reformation as

* Deut. 32.

* Revel. 14. 6, 7

it

it was noted before, but being frustrated of their said conceived hope by the forementioned ¹ Edomites, they were constrained to make a very long circuite, to approach it, and to enter therein by the East side of it. In which way as they were stung with the fiery Serpents in the Desert of the foresaid Edom in the beginning of their issuing out of their Desert, and by them very unkindly used; so at the end of it they did finde both Midianites and Moabites, with false Prophets, who would by their wiles have hindered their entry into their said *Canaan*, but chiefly that fiery Euphraticall Jordan forementioned, stopping altogether their entrance therein.

All which most unkind, unmercifull hard dealings, and most cruell usage of the said poore and sore afflicted Church of God, besides the forementioned Idolatries of their detainers and persecutors, were the cause of the loosing of the foresaid Easterly Winde, by which the sixth Angel was moved to sound with such a long blast or Alarme, to excite the five Angels to powre out the forementioned plagues contained in each of their Vials upon the most notable parts of that Antichristian Roman Empire; but especially upon its forementioned Euphrates, both Universall and Nationall; the inflicting of which brought upon them the *second* terrible *woe*, because thereby ² God first gave them *bloud to drinke*, to avenge the bloud of his Saints, which they had (as it is already said) shed in great abundance. ¹ Secondly, He did also by the means of them *scorch them with fire*. Wherefore they did blaspheme the name of God, because they had burned with fire his Saints and most faithfull servants, and had tortured them, thereby

* The effect of the second and third vials, beginning about the thirty-two Moneth of the voyage, &c.

† The effect of the fourth vial, beginning about the latter end of the thirty-fourth Moneth, and so forward.

thereby to compell them to blaspheme. ^m Yea the said plagues were so grievous & painfull, that *for very paine* they were constrained *to gnaw their own proper tongues*, because they had cut the tongues of his servants, thereby to hinder them to make open profession of their most holy faith, to confesse his name, and sing his most holy prayes in the midst of the flames, as else they would have done. And as the said persecution instituted by Antichrist, began from the time of *Wickliffe*, and hath continued to these late years, even so have the foresaid plagues continued since to this very present time.

But the last of the foresaid five Vials being powred upon a particular Nationall Euphrates, as was shewed before, hath produced also a more particular effect than the former, though being powred out upon a particular member of the same mysticall body, the whole cannot chuse but by sympathy, to have some feeling of it; as is manifest by the stirring of the *three* forementioned *Frogs*, & by the complaints of all the *Viceroyes, Merchants & Mariners*, not onely of the said Nationall Sea, but also of the *Vniversall*. The cause whereof proceedeth from this, *viz.* that by the drying of the said Nationall Euphrates, the *tenth part* of the Kingdome of the Roman Beast or Empire *doth fall* altogether, or doth quite separate it selfe from it, to be no longer a member thereof; this part comprehending the Kingdomes of *England, Scotland, & Ireland*, with all the Iles adjacent, and thereunto belonging. In which part of the said Roman Empire, the said Hierarchicall power must now then be utterly abolished, according to the foreappointed decree registred in that forealleged place of *Revel. 11. 13.* and likewise *16. 12.* it being the fift and last effect of the said sixt Trumpet: the accomplishment whereof is the cause of the * *great voyce of that great multitude in heaven*, which

^m The effect of the fift Viall beginning in the 4th moneth, about the latter end thereof, all which continue as long as the second woe caused by them.

Alfred.
Chro. 28.
p. 100.

* *Rev. 19.*

1.2

was heard by John, saying, Hallelujah, Salvation & glory & honor & power, be to the Lord our God, because his judgments are true & righteous, because he hath judged the great whore which did corrupt the earth with her fornications, &c.

By which means also a very wide gate is opened, and the way prepared for the people inhabiting the said 3 forementioned Kingdomes, which the said Euphrates had but a little while before almost overflowed & quite drowned, had not the Lord in mercy & in a most wonderfull manner prevented it; by the powring out of the said fixt Viall upon it: in the very time of its most swelling, and all overwhelming power: by which means, its intolerable pride is not only abated, but the Euphrates it selfe is quite dried up; so that you (as the Premises of the conquered and perfectly converted Kingdomes of the foresaid Roman Western Empire) may now freely enter before the other nations in the Canaan of the true reformation; the which having first settled and established among you, (having quite rooted the said Hierarchy, & registred to eternall memory the utter abolishing therof) you may then presently enter in Covenant with the Lord, and oblige your selves by vow, first to continue for ever after, faithfull unto him, so that you

^{*Isa. 30. 22} will in a holy zeale, *desile the very coverings of the images of silver and of gold, and take away all the high places; and cast away, as a menstruous cloth, all reliques and remnants of superstition & idolatries from among you, & say un-*

^{*Deut. 23} to them; Get yee hence, that God ^{may see among you no} *unclean thing, that may cause him to turne away from you,*

^{Levit. 26.} but that rather he may *delight to dwell with you, and* ^{*to}

^{*Rev. 2. 1.} *walke in the midst of your then bright shining golden Candlestick, ever to deliver you, and to give up all your enemies before you. And after that, imitating herein the Rubenites Gadites, and halfe tribe of Manasseh, you may goe armed before*

before the Lord to warre, and goe all of you armed over the Euphraticall Jordan, before the Lord, untill he hath driven out all your enemies, the Popish Hierarchicall Canaanites from before him, and subdued the whole Land before the Lord, as said Moses to the said Reubenites, &c. in the fore-olledged place of Num. 32. 21. And though you come from the more Westerly parts of the Western Roman Empire, yet are you in a mysticall sense (both in respect of the type, those ancient Israelites, entring into Canaan, at the East side of it; and also in respect of your profession) the right Kings of the East; coming from the Sunne rising, where the day spring, the true shining light of the Gospel, from on high, hath visited you; thus to goe before his face, to prepare his wayes. And as the Israelites brought along with them the Arke of the Testament overlaid round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Covenant; so doe you bring along with you, to them, the everlastings Gospel of the Kingdom, with the powerfull preaching thereof, the true food of the Soule, together with an holy Church-government; at the bright shining light whereof, all false Antichristian doctrines, of idolatries, superstitious Ceremonies, will-worship, and all other humane inventions shall fall as *Dagon before the Arke, yea, *Satan himselfe shall fall from heaven. It will further trust down before you *all imaginations, and every high thing, that exalteth it selfe against the knowledge of God, and bring into captivity every thought to the obedience of Christ. Which is the conquest here especially intended, and the weapons wherewith it must be performed.

This is the mystery whereof the Angels that stood upon the sea and upon the earth spake, which God had declared before to his servants the Prophets (which is now to

Luk. 1. 78.

* Heb. 9. 4.

* Rev. 14. 6

* Mat. 4. 13

* 1 Sam. 5.

3. 4.

* Luk. 10.

18.

* 2 Cor. 10

5.

* Dan. 7.
25, 26. is
cleared be-
ing com-
pared with
John Re.
vel. 11. 7.
&c.

be accomplished,) namely, among the rest to *Daniel* in the seventh of his prophecy, v. 25. speaking of the time of the finishing of the Kingdome & tyranny of the little horne, which should then undermine (*viz.* by her wiles as another *Balaam*) the Saints of the most High, which *S. Iohn Rev. 11. 7.* applyes to the time of the two witnesses finishing their testimony, saying that *the beast that ascendeth out of the bottomles pit.* should then especially, *make warre against them, and should overcome them, and kill them;* which last words *Daniel* expresses thus, saying of the said Witnesses, that *they should be given into his hand, viz.* of that little horne or powerfull Nationall Hierarchicall Sea, but withall limiting the time of that victory, when he addes in the next words, *untill a time, and times, and the dividing of time:* in these few words comprehending what *S. Iohn* more fully and clearly expresses in the 8, 9, and 10. v. of the foresaid Chap. wherein he shews both their condition, during their said death, and also distinctly, what we are to understand by that indetermined time of *Daniel*, viz. three dayes & an halfe, which we have already shewed to be meant of the three yeares & an halfe of the Witnessesⁿ mysticall death or imprisonment. At the ending of which time, *Daniel* saith, that *the judgement should sit,* and they, *viz.* that sit in the said judgement, *should take away his Dominion, to consume it & destroy it unto the end;* which is thus expressed by *S. Iohn*, first in the foresaid Chap. v. 11, 12, & 13. saying, *that after those three dayes and an halfe forementioned, the Spirit of life &c. and afterwards v. 13. And the same houre was there an earth-quake, and the tenth part of the Citie fell, &c.* Item Chap. 16. 12. in these words, *And the sixt Angell powred out his viall upon the great river Euphrates, and the water thereof was dried up.* And then finally in the thanksgiving of that

ⁿ Typified
as is noted
before.

great multitude assembled in Armageddon, sitting in the
 foresaid judgement, *Rev. 16. 16.* saying, * *Allelujah, Sal-*
vation, and glory and honor and power be unto the Lord our
God: for true and righteous are his judgements; for he hath
judged the great whore . . . and hath avenged the blood of
his servants at her hand. All which places are parallell.
 By the means of which judgement, *the way of the Kings*
of the East shall be prepared. And if it be now asked to
 what end, the answer is; That the said Kings may goe
 armed before their brethren, beyond the Seas to con-
 quer to Christ, *The kingdom,* saith * *Daniel* in the said
 chap. v. 27. *and dominion, & the greatnes of the kingdom*
under the whole heaven, which shall be given to the people
of the Saints of the most High, whose kingdom is an ever-
lasting kingdom, and all dominion shall serve & obey him:
 because as was noted before the said Kingdomes are
 the *premiſes* of other, and as the first fruits of them *un-*
to God, and to the Lambe. Thereby accomplishing the
 vow & promise made (concerning their said brethren)
 in the forementioned covenant, which must not be for-
 gotten. And therefore Right Worthies of the Lord,
 permit me to reiterate the said promise in the words of
 that Worthy Leader of *Israel*, reiterating it to the said
 three Tribes, and saying unto them, * *Remember the word*
which Moses the servant of the Lord, commanded you saying;
The Lord your God hath given you rest, and hath given you
this Land: your wives, your children, and your cattell shall
remain in the land which Moses gave you on this side Jor-
dan; but you shall goe over before your brethren armed, all
the mightie men of valour, and shall helpe them: untill the
Lord hath given your brethren rest, as he hath given you,
and they also have possessed the Land which the Lord your
God giveth them: then yee shall returne unto the Land of
your possession, and enjoy it. The which they according-

* *Rev. 19.*
13.

* *Dan. 7.*
27. paral-
lel also to
Revel. 19.
11, 12, &c.

* *Rev. 14. 4*

* *Iosh. 1.*
13, &c.

ly performed, as the same *Joshua* testifies, speaking unto them after the conquest of the said Land of *Canaan*, and and the division thereof among the other Tribes, saying, * *Ye have kept all that Moses the servant of the Lord*
 * *Iosh. 22 2*
 3, & c. *commanded you, & have obeyed my voyce in all that I com-*
manded you. Ye have not left your brethren these many dayes
unto this day, but have kept the charge of the Commande-
ment of the Lord your God. And now the Lord your God hath
given rest unto your brethren, as he promised them, therefore
now returne ye, and get ye unto your tents, and unto the land
of your possession. And when he sent them away, then he blef-
sed them, & spake unto them, saying, return with much riches
unto your tents, and with very much cattell, with silver, and
with gold, & with brasse, and with iron, and with very much
raiment: divide the spoile of your enemies with your brethren.

To the which prophecies, together with this so ma-
 nifest a type, may yet be added, that excellent promise
 made to this end to all these victorious Kings of the
 East, in this Booke of the *Revelation*, which may serve
 not onely to confirme this truth, but also to encourage
 the people of the said Kingdome, to goe on chearfully
 to the performance of the said great worke, now by
 them so happily begun: to which purpose therefore let
 them consider first, that promise is made to the Angel
 and Church of *Thyatira* (after the fall of *Jezebel*, and
 after the death of her childre mentioned *Rev. 2. 22, 23.*
 a place, parallell to the forealledged, *Rev. 11. v. 13. & 16.*
12. & 19. 15, 16.) namely, that to those that should thus o-
 vercome, and conquer the foresaid kingdomes and peo-
 ple in the forespoken manner, and should keep Gods works
 unto the end, he would give them power over nations: & they
 should rule them with a rod of iron: as the vessels of a potter,
 should they be broken to shivers: and that he would give them
 the morning starre. Consider likewise to this purpose that
 which

o The same
 Church be-
 ing the
 type of the
 Church,
 represen-
 ting sum-
 marily and
 in generall
 her condi-
 tion since
 the time of
 her issuing
 out of the
 wilderness,
 as is noted
 before.

which is said presently after the blowing of the seventh Trumpet, Rev. 11. 15. by those great voyces in heaven, w^{ch} said, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reigne for ever and ever.* Wherefore they sing that Hallelujah (at the falling downe of the forementioned walls of *Jericho*) mentioned Rev. 19. 6. because then *the Lord God was entred into his kingdome.* Now then seeing that these things ought thus to be done by the foresaid Kings, Princes, Nobles & people, suffer not the hornes of your powerfull authority to be used any more against the author thereof, or against his most distressed Church and Spouse, either in these kingdoms or in any other, as they have been too too much heretofore, by that cruell Beast, and most proud whore *Jezebel*: but rather, in a more sincere zeale to Gods glory, then that of *Jezebel*, as shee is entred into the house of God by the window, so let her be cast out of it, that shee may be trodden under the feet, not onely of the horses and most base people, as she is already, but of your selves: for it is prophecied, that you ought thus to *hate her, and make her desolate and naked, yea that you ought to eat her flesh, & burne her with the fire of Excommunication,* that thereby you may at length fulfill the words of God, Revel. 17. 16, 17.

And to conclude with a word of exhortation and encouragement also to my fellow-brethren of the Ministry, that **Phinees*-like, having already shewed a great zeale in the cause of the Lord against *Zimri* and *Cosbi*, they may also like him goe with the thousands of *Israel*, with the instruments of the Sanctuary, and the Trumpets of alarme in their hands, to execute the vengeance of the Lord against *Midian*, sparing none of their Princes, nor *Balaam* himselfe, nor any of the women neither, because they have caused the children of *Israel* through the counsell of *Balaam* to commit a great trespasse against the

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*Num. 25
7, 8, & 31.
6. 8.

Num. 31.
16. 17.

- the Lord, in the case of *Peor*, wherefore came the plague among the Congregation of the Lord. And therefore like **Elija*, take all the Prophets of *Baall*, so that not a man of them doe escape, though they were seven thousand in number, for all of them must be slaine, with the spirituall sword of Excommunication, **going out of the*
- * King. 18. 40.* *15* mouth of Jesus Christ. But above all be careful to commend the rooting out to the very stumps, yea stumps & all of that Hierarchicall Antichristian-like Church-government, with all the Officers thereof, to those that are now fighting the battels of the Lord; & in lieu thereof, labour to have the holy Church Discipline of Christ, stablished, countenanced, and authentically authorised among us; seeing that no man usurp under what colour or title, how favourable and specious soever it be, any dominion over the Lords inheritance: that Gods wrath may no more be provoked against us, *who is* as you know *a consuming fire*, now more then ever zealous of his glory, and who to manifest the same hath taken in hand his vindicating power, to take vengeance of **all his enemies*,
- * Luk. 19. 27.* *who would not that he should rule over them*, and who have bin likewise the mortall enemies of his true Witnesses, and most faithfull servants, whom he hath also armed, now especially, with such powerfull authority, that *if any one doth yet presume to hurt them*, or oppose them in this most blessed and most holy work of Reformation,
- * Rev. 11. 3.* ** fire shall proceed out of their mouth to devoure all their enemies*; for if any man will hurt them, he must in this manner be killed. And they have also to this end a two edged sword in their hands, to execute vengeance upō the heathen, and corrections among the people, yea to binde their Kings in chaines, and their Nobles with fetters of iron, that they may execute upon them the judgement that is written: this honour shall be to all his Saints. Prayse yee the Lord.
- Psal. 149. 6. 7. &c.*

F I N I S.

